



HOLINESS TO THE LORD

THE

JUVENILE INSTRUCTOR

AN
ILLUSTRATED
MAGAZINE

Published Semi Monthly
Designed Expressly for the
Education & Elevation
of the Young

VOL. XXVI. OCTOBER 15, 1891. NO. 20

GEORGE Q. CANNON,
EDITOR.
SALT LAKE CITY, UTAH.



CONTENTS:

MAYENCE ON THE RHINE	(Illustrated.)	617
WORDS OF WISDOM—Second Word	Theo. Welcome, F. M. D.	618
TOPICS OF THE TIMES—Women's Rights—Priesthood—Clothing for the Dead		
.....	The Editor.	620
THREE MORMON BOYS	Homespun	623
ZION'S FUTURE PRE-EMINENCE—The Necessity of Uninterrupted Training		
.....	N. L. Nelson	626
AN ELDER'S PROPHECY FULFILLED	V	629
AKISH, THE JAREDITE	Geo. Reynolds.	631
THE CELEBRATED DR. JOHNSON		633
EDITORIAL THOUGHTS—Who are Clean from the Blood of this Generation?.....		634
THE AUSTRIAN CAPITAL	(Illustrated) W. W	636
BUSINESS FOR BOYS.....		637
JIMMY'S FORTUNE—In Three Chapters. Chapter 2.....		641
DESERET SUNDAY SCHOOL UNION LEAFLETS.—Lesson 20.—Raising Lazarus from the Dead.....		643
FOR OUR LITTLE FOLKS.—PIECES FOR RECITING.....		645
TIPTOO'S NEWSPAPER.....		646
HISTORICAL EVENTS.....		646
YOUNG FOLKS' STORIES.—A BEAR ABOARD SHIP		647
WHEN THE SUMMER'S GONE BY.....		648

NEWS OF RECENT DATE.

D. A. & M. SOCIETY'S

DIPLOMA AWARDED

COVERS FOLLOWING AGENCIES:



BEST IN THE WORLD!



Walter A. Wood Harvesting Machinery.
Russell & Co.'s Separators and Engines.
Mitchell, Bain and Racine Wagon and Sheep
Beds.
Deere & Co. Steel Plows and Harrows, 14 styles.
Ohio Buggy Company, Buggies 10 styles.
Oliver Chilled Plows, 8 styles.
Davis Carriage Company, Buggies.
Laidlaw Hay Presses.
Myers & Co., Pumps and Haying Tools.

P. P. Mast, Rakes, Cider Mills and Drills.
Stoddard & Co. and Farmers' Friend Press
Drills, Tiger Rakes.
Belle City Feed Cutters and Powers.
Staver & Abbot Feed Grinders and Corn Shellerr.
Missouri Iron Company's Roofing.
A. P. Dickey & Co., Fanning Mills.
E. M. Miller & Co., Buggies.
Planet, Jr., Garden Tools.
Railroad Grading Tools, Scrapers, Etc.

THE ABOVE FOR SALE AT OGDEN, LOGAN, IDAHO FALLS AND MONTPELIER.

OUR EXHIBIT

Comprised 250 Different Articles!

15 Pieces of Machinery in Motion!

6,000 Pounds of Souvenir Advertisements Given Away!

CO-OP. WAGON & MACHINE COMPANY.

General Offices, SALT LAKE CITY,

GEO. T. ODELL, General Manager.

THE JUVENILE INSTRUCTOR.

YOUNG BROS. CO.

PIANOS

YOUNG BROS. CO.,

—DEALERS IN—

DOMESTIC } *Sewing*
WHEELER & WILSON NEW NO. 9 } *Machines.*

Manufacturing Sewing Machines a Specialty.

CHASE BROS. PIANOS.

Packard Organs,

Clough & Warren Organs,

GUITARS, • ACCORDEONS, • MANDOLINS • BANJOS, • VIOLINS

—AND—

MUSICAL MERCHANDISE.

YOUNG BROS. CO., Constitution Building, SALT LAKE CITY
38 Main Street,

3-27

ORGANS

DOMESTIC SEWING MACHINES



What's the Matter Now?

❖ BROWNING ❖ BRO'S ❖

Lead them all in the **SPORTING GOODS BUSINESS** Wholesale & Retail

TWO IMMENSE STORES CHUCK FULL OF

Fire Arms, Ammunition, Pocket Cutlery, Fishing Tackle, Base Ball and Lawn Tennis Supplies, Tents, Hammocks, Bicycles and Sporting Goods of Every Description.

GENUINE THOMSON WATER PROOF BOOTS AND SHOES.

Agents for the New Davis Vertical Feed, High Arm Sewing Machine, THE LATEST AND BEST; Yost Type Writing Machines, Sporting, Blasting and Giant Powder, Caps, Fuse, Etc., Etc.

WE MAKE A SPECIALTY OF GUN REPAIRING.

Our prices are Rock Bottom. Send us your orders, we can save you money. Illustrated Catalogue mailed Free on Application.

2461 Washington Avenue, Ogden, Utah.

155 Main St., Salt Lake City, Utah.

accidental death. The collection of Roman antiquities found in Mayence and the neighborhood, and now preserved in the town museum, is one of the most perfect of its kind in the world.

The town is connected by a bridge of boats with the fortress of Castel on the opposite bank, the name of which sufficiently indicates its ancient establishment and the nationality of its founders. In fact, the whole region bears numerous evidences of Roman conquest and activity. It must have been esteemed a regular headquarters for the iron invaders from beyond the Alps, and there are indications that not only the hardiness of the conquerors, but also their luxuriousness, found in the frontier outpost a favored opportunity for display.

The commercial, political and religious history of the city during all these nineteen hundred years has of course been checkered and interesting. During mediæval times, Mayence was the chief of a powerful confederation of the Rhine towns, and her prosperity was so great that she was called "the golden Mayence." Afterwards the city fell under the non-progressive and cruel rule of the archbishops, and the revolution and deeds of blood of that time constitute an unhappy page of its history. A university, founded in 1477, and of so excellent a reputation that it attracted the attention of all Europe, is one redeeming feature of this stormy period; and the addition to and completion of the famous cathedral, begun in 975 upon the ruins of a still older church, is a tribute to the architectural and industrial skill of the burghers. A hundred years ago the ancient city fell into the hands of the French Republicans, and it was afterwards ceded to France; but it was restored to its German associates after Napoleon's repulse at Leipsic, and has since maintained an important position as a bulwark against any French invasion of the Fatherland.

Our readers who have good memories will recall that John Gutenberg the inventor of printing, was born in Mayence, in the latter

part of the fourteenth century; and that here, about 1440, he had his first printing office. An imposing statue near the spot commemorates his name and fame—as though, indeed, the inventor of printing needed any tablet of stone or bronze to perpetuate his achievement! The honor accorded him, it will be remembered, is claimed by the Dutch for Coster, of Haarlem, who is said to have invented the art in 1423; but Gutenberg is quite generally recognized as the first to put the invention to practical use, and he was certainly under no obligations to Coster for ideas. There is no reason to doubt that each was original in his invention; and there is easily glory enough in it to divide among both of them.

WORDS OF WISDOM.

Second Word.

THE first paragraph of the Word of Wisdom tells us that it is sent to the council of High Priests in Kirtland, and Church, and to the Saints. This makes it applicable to all, though evidently to be especially applied to those standing at the head in the Priesthood. The next paragraph asserts, in a kindly way, that it is sent as a loving counsel, not a stringent commandment, adding that this Word of Wisdom is the law of our temporal salvation.

Now, in regard to this being a temporal law, let me refer you to the preceding Section 88, to the portion included in verses 34 to 42, inclusive. There it is said "that which is governed by law is preserved by law, and perfected and sanctified by the same." Verse 35, "That which breaketh a law, and abideth not by law, but seeketh to become a law unto itself, and willeth to abide in sin, and altogether abideth in sin, cannot be sanctified by law, neither by mercy, justice, nor judgment. Therefore they must remain filthy still." The next verse says, "All kingdoms have a law given."

Evidently this law I have referred to in the opening paragraph is given to us as a means of

attaining to the very highest temporal development. Now, the Lord knew the weaknesses of men, their inherited appetites, and knew, too, that some of our brightest and best have not the moral strength to conquer their appetites and passions. I am speaking of those mild passions of eating and drinking. He knew, too, that it was neither so necessary nor so stringent a thing for us to conquer our bodily infirmities as for us to command our spiritual forces. We will see, however, before we are done with this law, that in this, as in everything else on this earth, the temporal and the spiritual are so closely connected that it is next to impossible to separate them.

First of all, in order to become a citizen of the kingdom of Christ, it is necessary to repent of sins and then accept baptism, and the other laws of the gospel. "But," exclaims the newly initiated member of the Church "what am I to do about all these important laws and commandments? Behold," says he, "I am commanded to go every Sunday to the House of the Lord, and there partake of the sacred emblems of my Savior's crucified body, in order that I may keep myself unspotted from the world. Also, I am told that it is vitally important for me to take upon myself various spiritual duties for my own development, and for the perfecting of the body of Christ. I am called to officiate in quorums, in various offices, to go upon missions at home and abroad. I am expected by my dead kindred to attend to the many Temple labors incidental to their salvation. How can I do all this? My body is racked with pain; my limbs are stiffened with disease. Myself and family are constantly subjected to the various afflictions of degenerate humanity. Here I stand on the earth, looking eagerly heavenward for some word, some sign, which shall tell me what course to pursue in order to shake off the galling chains of these inherited afflictions, these baffling diseases so prevalent in these last days."

Do you hear the heavenly answer given? "for a principle with a promise, adapted to the weak and the weakest of all Saints, who

are or who can be called Saints." Does that not include even you, my delicate young sister, my aged brother and my stalwart, able-bodied middle-aged man or woman?

To be sure, we can all infer from the first paragraph that this revelation is not so pressing upon us as is the partaking of the sacrament on the Sabbath, the law of tithing, or the redemption of our dead friends. But if any one will carefully read and prayerfully ponder this law, the inevitable conclusion reached will be that God gave not this revelation to be slighted, to be mocked, nor to be set aside. It was intended for our temporal salvation, and the one glorious promise given at its close is worth all the sacrifices and efforts of the Saints.

Let us see what that promise is, and reflect a moment on its import and its scope. Says the Lord:

And all Saints who remember to keep and do these sayings, walking in obedience to the commandments, shall receive health in their navel, marrow to their bones,

And shall find wisdom and great treasures of knowledge, even hidden treasures;

And shall run and not be weary, and shall walk and not faint;

And I the Lord give unto them a promise, that the destroying angel shall pass by them, as the children of Israel, and not slay them.

These words are very explicit, very plain and clear. And yet they have sometimes been misunderstood, or rather understood as the reader wished them to read.

The keeper of these sayings and commandments is promised, in the first place, health in his navel and marrow to his bones. Anyone who understands physiology in the least knows how essential is the sound condition of the whole abdominal structure. This ancient expression was used metaphorically to denominate the whole visceral region. If the bowels, kidneys and other abdominal organs are in a healthful condition, there is little danger of serious diseases in other parts of the system. The old Sandwich Island notion that a man's soul lay in his stomach, has something of a foundation in a physiological fact. It is now conceded by nearly all intelligent physi-

cians that very many diseases originate in the disarrangement of the digestive organs. And if they can be trained back to perfect health, the other organs of the body may well be left to care for themselves. Even heart disease, whose name has scared so many people to death, will invariably give way before the restored healthfulness of the stomach, if the heart be not too organically wasted before help comes to this most important organ.

Almost equally important is the sound condition of the bony structure. To be sure, the bones receive their nourishment from the contents of the stomach, indirectly. But if they have plenty of good marrow in them, and their joints be well anointed with the acid which acts to them as grease to machinery, then we need not fear rheumatic troubles or stiffness to our limbs.

The next glorious promise I consider is worth all the rest, for it embodies more than the health of the body or the fleetness of the limb. It gives hope of a direct spiritual growth as a result of keeping this law. He who keepeth this commandment "shall find wisdom and great treasures of knowledge, even hidden treasures." Can anyone less than Solomon desire more than that? Is there anything in the heavens above or in the earth beneath more to be coveted than that one mighty, godlike attainment—wisdom? Nothing is greater, except that which must, in this instance, precede the gift so desired—obedience. First, obedience to this law, then come wisdom and great treasures of knowledge. Can you conceive of anything more to be desired than to receive, first, health in your navel, marrow to your bones, and then to have added wisdom and great treasures of knowledge? Surely, that is worth all your striving; it has certainly proved worth all of my struggles in this path. Then you will also receive *hidden* treasures of knowledge.

Now, friends, it is as well for us to know that, as is every instance of the divinely given temporal law, this principle and its observance has its basis on fixed laws and principles. It was some time thought that the law

of Moses had only a spiritual significance; but when those laws, in all their delicate intricacy, were studiously examined, it was discovered that each minute direction has a direct reference to some pathologic, physiological or temporal significance. Thus, in modern times, the law of Moses has been designated as the law of carnal commandments. So we may well designate this Word of Wisdom as the law of our temporal salvation. Can we afford to slight or treat this principle with impunity? I do not think so. The more we study the science of theology, the more will we be impressed with the beautiful fact that God never gives an unnecessary command, never speaks for naught, gives no direction nor advice, save that founded on law, law imperative and eternal.

Examine the least of His known commandments, or the smallest of His given counsels. You will find a perfect harmony between that Word and fixed law. So perfect is this principle that even the darkened minds of false teachers of Christianity are beginning to find a striking analogy between spiritual laws and spiritual forces, and temporal laws and temporal forces. How necessary, then, is it for us, who walk in the light of revealed religion, to study these laws and comply with their known requirements.

Theo. Welcome, F. M. D.

TOPICS OF THE TIMES.

Women's Rights.—Priesthood.—Clothing for the Dead.

A WONDERFUL change has taken place within quite recent years in the status of women. Women's rights are being extensively discussed, and large numbers of the sex are engaged in asserting these rights. Many of the wrongs under which the sex has suffered have been abolished, and there has been a widespread recognition of the justice of women's claims to a broader liberty. For many years in our Territory they have held the right to own property in their own name,

and they also had the right to vote accorded to them until Congress took it away from them.

There is no good reason why a woman should not have a right to hold and control property, especially if it be bequeathed to her or if it be the fruits of her own earnings; and no man ought to have the power to take that away from her because he should happen to be her husband. From early days in our Territory women voted at all public gatherings where a vote was called. Their votes were accepted equally with those of their brothers, their fathers, or their husbands. In the first settlement of the valley, at mass meetings of a political character, both sexes voted alike, and no one thought that it was an improper thing for a woman to do this. In our Church gatherings there never has been any distinction between the sexes in voting.

It is not in accordance with the policy of the Latter-day Saints to repress women. On the contrary, it is of the highest interest that they should have every opportunity furnished them to exercise their powers to the fullest possible extent. Encouragement has been given to the sex to form Relief Societies, Young Ladies Mutual Improvement Associations, and what are known as Primaries. These organizations furnish excellent fields for usefulness, so that all who desire to exercise their abilities for the benefit of humanity can have opportunities to do so. In no land under the sun are women more favored in this respect than where Latter-day Saints dwell, and there is no feeling except one of gratification on the part of right-minded men that this is the case.

A prominent writer in one of the monthly magazines presents some views under the head of "Work for Women" that are worthy of notice in this connection. He appears to think that there is danger that what are now called reforms in the interest of women may be carried entirely too far. Under the old system of things, as it existed in the days of chivalry, he describes the line of division be-

tween woman's sphere of action and the responsibilities and labors assumed by men.

In describing this feeling he says: "In the birth of all the children of the world, in the nursing and education of them, women had to give up a great deal of time, and had to deny themselves many satisfactions which men take of course. They had, among other things, to keep much at home. In view of this, men felt to give home life wholly into their hands. They said, Let us obey their directions and wishes in these principles, methods and details. On the other hand, let us fight for them, work for them, and provide for them. And they shall not be called upon for provision, out-door work, or battle."

Under that system, and as the result of those views, a certain deference, not wholly external, was paid to women. In times of peril men put the women in the safest and best places, and took the risks of danger or death themselves. This deference for women does not exist, he says, where women are a part of the general working force. It will not exist if women are expected to share in field labor and in war, as is now the case in Central Africa.

To illustrate his views he takes the case of the State of Massachusetts. If the working force of women are added to the working force of men in that State, the wages there would be reduced below the standard in countries where men only compete for employment. If women are trained as compositors in printing offices, or in factories to run spinning machinery, or in any employment in which men now are used, the wages of these different operatives would inevitably go down; the rate would be below what it would be where men alone are permitted, by custom or by law, to enter into the competition. The result would be that men would emigrate from a state where their wages are lower, to some other place where they are higher. He argues from this that there would be left a larger population of women above the age of childhood than there would be of men, and this would be a most unfortunate

condition for the women. Wherever there is an excess of women over men in any country it is unfortunate for the women.

This is a view that is well worthy of consideration, especially in countries where all the different avenues of employment are crowded, and where the sexes are about equally divided. We have not much to fear from this at present in our country, because our population is not so numerous as to make the evil felt; but it is profitable to consider this question.

IN conversation with one of the Seventies recently, he stated that there had been quite a discussion in the quorum to which he belonged upon the subject of ordination. The ground was taken by one of the leading brethren of the quorum that it was not necessary, when a man was taken out of the Seventies and placed in the High Priests' quorum, to ordain him to that office; he asserted that all that was necessary was to set him apart. It was further argued that all that was necessary to make an Elder a High Priest was to set him apart, as his ordination to the office of an Elder bestowed upon him the Melchisedek Priesthood.

Whoever takes this position errs and entertains incorrect views.

It is true that "the office of an Elder comes under the Priesthood of Melchisedek," and "an Elder has a right to officiate in his [High Priest's] stead, when the High Priest is not present." But "the offices of Elder and Bishop are necessary appendages belonging unto the High Priesthood," just as "the offices of Teacher and Deacon are necessary appendages belonging to the Lesser Priesthood." "Wherefore from Deacon to Teacher, and from Teacher to Priest, and from Priest to Elder, severally as they are appointed, according to the covenants and commandments of the church. Then comes the High Priesthood, which is the greatest of all."

The language here quoted are the words of the Lord from the Book of Doctrine and Covenants.

An Elder is not a High Priest until he is ordained to the High Priesthood. He cannot legally act in that office by being merely set apart; he must be ordained, and the High Priesthood must be bestowed upon him.

There should be care exercised, especially when speaking in the presence of young, inexperienced men, in setting forth doctrine about which there is room for discussion. There is enough that is sound and true upon which Elders can converse without venturing upon topics concerning which there is liable to be disputation. Whenever contention or disputation arises among Elders it may be accepted as a sure sign that there is something wrong; for the Spirit of God does not teach doctrines which are in conflict with each other, nor present opposing views concerning the plan of salvation.

THERE is another matter concerning which questions have been asked.

Is it proper to clothe those who have been severed from the Church, and who are not members of the Church at their decease, in their temple clothing for burial?

It is stated that in some places there are members of the Church who take the ground that some of those who have been cut off from the Church should be buried in this manner. Others differ from them.

Upon this point there should be no difference of opinion among the Latter-day Saints. Those who are severed from the Church lose all the rights and privileges which they enjoyed as members of the Church.

Would anyone assert that a man who had once been a member of the Church and had been cut off would have the right to partake of the sacrament? Or, if he had been an Elder, have the right to baptize or to confirm others in the Church, or to administer any ordinance in the Church?

Certainly no person who understands principle would think for a moment that any such action as this would be right. If, therefore, a man who is severed from the Church loses the right to participate in the ordinance or

the Lord's Supper; and loses the authority, if he had been an Elder, to administer the ordinances which an Elder has the right to administer, how can it be thought that a man in that condition should be entitled to be clothed, upon his decease, in temple clothing? He has forfeited, by his misconduct and suffering himself to be severed from the body of Christ, all the blessings pronounced upon him in holy places, and can lay no claim to any promises of that character. This is so clear that it should not be questioned by any person who understands the consequences of excommunication from the Church. Every blessing, every promise, every power that is made unto the faithful is withdrawn from and forfeited by the transgressor who loses his standing in the Church.

The Lord has said that He desires His Saints to "learn that it is he only who is saved that endureth to the end." He also says, "blessed are the dead that die in the Lord from henceforth." This promise is not given to those who do not die in the Lord, or who are not faithful and endure to the end, or who have been cut off from the Church; for the Lord expressly says to His people: "Inasmuch as ye are cut off by transgressions, ye cannot escape the buffetings of Satan until the day of redemption."

Any man whose case has been acted upon in that way by the legal authority of the Church can only obtain restoration of those promises and blessings by doing his first works over again—by repenting truly and sincerely, confessing his sins, being baptized and confirmed a member of the Church; and to have the blessings of the temple and the promises which he may have received through its ordinances in full force upon him, he should have them confirmed again upon him by one having the authority.

The Editor.

TRUTH and reason are common to every one, and are no more his who spake them first, than his who spake them after.

THREE MORMON BOYS.

[CONTINUED FROM PAGE 596.]

THE next morning Bertie's aunt called him into the sitting room and asked him some questions. She was utterly ignorant of what had been going on down at Jerrold's, but she had discovered that her own peaches were being taken by somebody. Who that was she was determined to find out; although she had plenty, yet she abhorred robbery of all kinds.

"Bertie," asked his aunt, "have you been taking the peaches?"

"Why, you gave me five yesterday, and all I wanted before that."

"That isn't what I mean; have you taken any peaches which were not given to you by myself? Have you taken any without my permission, Bertie?"

"No, aunty, not one."

One long look into the frank gray eyes of her truthful darling convinced Aunt Mary that he had not been the culprit.

"Has anyone else taken any?"

"You know you told me I could give Mart Thompson some, day before yesterday, and that is every one I know anything about."

"Hem! All right, Bertie; I don't want you to take any more today. Now you can go and play."

Aunt Mary was an odd woman, full of eccentricities, but withal honest to a fault. She arose from her lounging attitude on the bed, where she had been busy reading, and throwing her sun-bonnet on—I say throwing advisedly, for all Aunt Mary's things looked as if thrown on—she betook herself over to her neighbor's house.

She was invited to sit down by Sister Thompson, and forthwith ensued a conversation on things in general. Aunt Mary was no gossip and therefore the talk was somewhat one-sided.

"Have you bought any peaches, Sister Thompson, this season?"

"No, indeed, I haven't. I didn't feel as if I could afford it. We shall have some next

year on our own trees, and after that we will have plenty. Our trees are very young yet, you know."

"Well, surely, you have got some for your little children?"

"No, I haven't. Martie has been teasin' and teasin' for some; but I couldn't get one. I told him he would have to earn them if he wanted them."

"I saw him down to the store yesterday morning with his pocket full of great, big cling-stone lemon peaches, and I thought you had been lucky enough to find some for him, as he is so fond of them."

"Someone must have give 'em to him, for I didn't." Then a sudden dark suspicion of her visitor's meaning flashed across her mind. Half angrily, she asked, "Did you think he had been stealing yours? You needn't be afraid; our Mart would be above such things. I know him, I can tell you. He knows I would lick him within an inch of his life if I found him out in any such deviltry. No, ma'am, you needn't worry about our Mart."

And the mother bristled and bustled, with an angry face and a resentful heart.

"Why, Sister Thompson, I haven't said anything about your Mart taking my peaches. I confess I wondered if anyone else in the neighborhood had lemon cling-stones like mine. But I never said anything about his stealing them. I wanted to ask you if you would like to have a part of my peaches to dry on shares—you and Sister Brown. Neither of you have any, and your boys and girls can dry them, and thereby earn enough to buy them coats and shoes for winter. You know I am too miserable in health to do such work, and so I shall have to call upon my neighbors. But if I were you, I would have a talk with Martin, and just see where he got his peaches. You know all boys need watching—yours as well as the rest."

"Not my Mart! I have told him too many times that I would lick him if he got into such mischief."

"But stealing is not simply mischief, and all boys are apt to do little wrong things

which may grow into greater ones if allowed to run on."

"My boy is not a thief; and I don't thank anyone for calling him such. You may be alluding to that affair of old man Jerrold; but I can tell you that that was made up by the old man. Our boys had nothing to do with it. Mart may have picked up a peach under the trees when going through the lot to school, but he would not steal, I know that."

"Don't you call it stealing to take anything from another person's place, even if the fruit lies on the ground?"

"Good gracious, how fussy you are Aunt Mary. I never heard anyone so particular. I suppose you know your Bertie was talked about by the old man as much as my Mart?" And the mother smiled maliciously to see how quickly the color mounted to the cheek of the aunt at her words.

"What is it you are talking about?"

Thereupon followed a full account of the affair, the old man's preaching, the trick the boys had played on him, and how, through the Bishop, the story of the two men's watch and discomfiture had leaked out, it having come to Mrs. Thompson's ears that very morning. She failed to tell of the scuffle under the trees between her boy and honest John, although she had heard it from the same source as she had heard the rest of the story. What harm was there, indeed, in picking up one peach when there were so many around? The mother had reprimanded Martie, however, and had succeeded, during her talk, unconsciously to herself, in impressing upon him the fact that John Brown was an impudent, hulking fellow, to presume to talk about thieving to her son, and he and his family dependent on her for a house to live in. Such impertinence!—it was the warning of an adder in one's breast. However, Martie was warned that if he was ever caught stealing he should receive, at the hands of his mother, a good whipping.

Aunt Mary soon departed to engage the willing help of Mrs. Brown to assist her in putting away her dried fruit, and the two old-

est boys and the two oldest girls of each family were speedily set to work with all the help the mothers could possibly give them.

Aunt Mary went back to her home to cogitate on the perversity of everybody but Aunt Mary, and especially the blindness of most of mothers to the faults of their children. She heard the peach-pit episode repeated by Mrs. Brown, but told in such a way that she could see the incident was amusing to the mother, who was too honest to attempt to shield her son from blame or to excuse his possible fault.

"Do you know, Mrs. Brown, I have a theory about these traits of character," said Aunt Mary, "and it is a theory I have never heard spoken of by anybody. It is this: Whatever trait you may discover in your child, you will notice one thing in connection with it. If that trait be properly moulded, it is capable of being developed into the highest glory to its possessor. Or if it be allowed to be developed in the opposite direction, it will bring shame and confusion on the owner. In other words the Lord plants good seeds in our nature, and if we are careful every trait of our character may be made a means of happiness; and it will bring misery, according as we allow it to run. As their intensity, so will be their power for good or evil. Now, for instance, here is your boy John, he has an unlimited capacity for fun and work; that is force, and if it is properly directed it will develop into great good to him and to the Church. If it goes to weeds, he will be a very bad boy, and his force will make of him an exceedingly wicked man. He will not be contented to be simply weak and vicious; he would be a powerfully wicked man. Then, there is the trait of lying. If that trait were properly cultivated, it would make an eloquent man or woman of its possessor. You look surprised, but the two traits of imagination and love of approbation go to make up a liar. That is, in a child. Of course, if allowed to grow, that trait would make a dishonest person, and, perhaps, lead to other and graver sins. But there, I am not going

to talk any more now, for I must hurry home. I shall leave you to think out my idea by yourself."

Aunt Mary's words are worthy the consideration of every mother and father in the Church. We will leave them where she did, and let everyone elaborate her theory to suit himself.

In the course of two weeks the nimble fingers of the Thompson and Brown boys and girls had prepared all the fruit they could find on Aunt Mary's trees. John had built a rough scaffold down in the yard on the Thompson place, and it was almost full of delicious halves of juicy peaches, their moisture being slowly sucked up by the sun's hungry beams, but retaining within themselves all the sweet flavors of a thousand happy days spent on the trees ripening in the June sunshine, to be given out to the sympathizing heat and steam of the winter's saucepan. You may be sure that those same drying peaches were objects of much solicitude to the four boys and girls, who had worked so hard to get them out there on the long scaffold.

One day the three chums were seated in Bertie Wilson's home, and were talking of whiskey drinking and smoking.

"I think a boy—or a man, either—that drinks liquor, or even cider, is about as near ruin as he can be." Thus spoke up honest John Brown.

"And it's pretty near as bad to hear a man curse and swear. My pa says that it looks like a man didn't have much brains in his head when he gets to cursing with his mouth," assented sturdy Bertie Wilson.

"Say, boys, I'll tell you what let us do," says John. "Let us swear and vow that none of us will ever drink, curse or smoke. We can do that, and it will help us to say no to anyone who may want us to do those wicked things. Will you agree?"

Bertie was quite willing and even anxious to make the vow, but Martin was not quite so enthusiastic. However, there had so much been said by all of them, and he had talked as well as the others, and so he felt himself obliged to seem quite willing. Indeed, as

they talked more and more of the matter, he gradually became the most enthusiastic of the lot. And he seemed, and was, for the moment, the most virtuous of any of them.

How that vow was kept will appear in the course of this story. At any rate it is worthy of record, and I am proud of my young friends for being so wise in the days of their youth.

Homespun.

[TO BE CONTINUED.]

ZION'S FUTURE PRE-EMINENCE.

The Necessity of Uninterrupted Training.

C.

"THE day is not far distant when Zion will lead the world in science and art as she now leads in religion."

These memorable words were uttered some years ago at a conference in Provo, by President John Taylor. The occasion was one not easily to be forgotten. I can see him now as he stood there with white hair and beard, his face glowing, his eyes blazing, his voice so rich, round, full and determined as to leave no lurking place for doubt, neither in his own breast nor in the breasts of his hearers. His mind was reaching out with prophetic fervor into the future of Zion, and his words culminated in this prediction which burned itself into my memory, thrilled my heart with a new delight, and stirred my soul with a nobler ambition. It is the one thing that I remember of that conference, and I have clung to it with a fond tenacity, and ever associate it with the memory of the departed seer.

The wisest of us mortals are still like babes gazing upon a bauble and reaching out our arms to pluck down the stars. Reason as we may to the contrary, we act the belief that some day the Lord will transport us bodily to the prophetic pre-eminence referred to: we fold our arms and say, "Here we are, Lord, make us great in Thine own due time." Like

children we gaze from our dark valley of mortality upon the rugged mountains of life, their shining summits bathed in the eternal hues of perfection; and instead of *climbing*, CLIMBING, CLIMBING, we cherish the fond delusion that when death shall cut us loose from the clod now weighing us down, we shall soar in the twinkling of an eye to those glorious heights; that, providing we are only "good" (which too often is goody-good, i. e., good for nothing) and stand still, we shall, when the resurrection sun arises, be overwhelmed with perfection as by a flood of sunshine. Deny it as we may, we act as a people as though we still believe that God's throne can be attained on the harp and wing theory.

Let us give up this delusion; let us believe in fact, as we do in theory, that God "*gives*" nothing: God *rewards*, God *punishes*; that the royal law, the only law, of eternal progress is *work, work!* And what is work but obedience?—obedience to that eternal law which says to each divine attribute of our nature: "Exercise and grow till united you make man perfect as his Father in heaven."

But to what purpose are these familiar truths repeated? Let us go back to the words of the prophecy. The Latter-day Saints are to lead the world. How? As a *gift* or as a *reward*. If, as a gift, we can go on as we are going, taking care only to be "good"—stupidly, ignorantly, indifferently good. The Lord will then, some fine day, cause a deep sleep to come over us, cut open our heads, put in some intellectual beacons there, and behold! we shall light up the world!

Dear reader, forgive me if I use strong language. I write but as I feel, not for the sake of uncovering follies and calling names, but of emphasizing principles. If I had only *your* sensitive ear to speak to, I should not use terms that outrage moderation. But what of that other man, your neighbor, whose sensibilities have been drummed upon till they are callous, or who perhaps not having awakened by the reveille must be tapped with a drumstick? It is he I wish to reach and not to

over reach you. Dilute it then but don't spurn it.

Let us then review the situation, taking the stand that Zion's future pre-eminence will be a reward not a gift, and what material have we to begin with? Peasants from every land and clime, men and women from the humbler walks of life, who were never made proud by wealth, nor vain by talents—honest people, moreover, and people who had the moral courage to stand by their convictions, in the face of the world's scorn and contumely. Such, young men and women of Zion, are our fathers and mothers, and we are proud of them. The Lord could hardly have chosen a better stock into which to graft a vineyard of His own. Here are all the hardy virtues without which no people can become great. Had He chosen above or below this altitude, He must have secured stock whose roots and branches have been cankered and worm-eaten by the vices and lusts of society. Our parents are perhaps, for the most part, unknown, unpolished timber, but let us be thankful they are the true oak and solid to the core.

Now while this is good material, it is good only for a foundation, and every veteran in Zion, like the venerable Prophet who uttered the prediction, must say: "Not in my time," and be happy and contented if like him they see it afar off.

Look for a moment at history, and see the hand of the Almighty moving the nations like figures on a chess board, to work out in detail the sublime game of life—if game it may be called—whose end is known from the beginning. Observe here a nation rising, there one falling, a people on this epoch aggressive, warlike and conquering, in the next, effeminate corrupt and retrogressive. Nebuchadnezzar and Belshazzar were but types of Babylon over which each ruled, the one animated by the highest forces of life, the other rising to nothing higher than wine and debauchery. Historians are content to point out that the unsurpassed power and magnificence of the first, and the utter ruin and

destruction of the second kingdom, are directly traceable to the character of each generation. But is there not a cause preceding this cause? Says an old aphorism: The cause of a cause, is the cause of a thing caused. The thing caused here was in one case a vigorous civilization, in the next its utter collapse. The *cause* we have pointed out. But what was the cause of the cause? How happened it that one generation should be made up of mighty spirits and the next of weak and effeminate beings lost to all the hardy virtues of their predecessors? Does not every nation of history present the phases in its rise, decline and fall? Herein we can see that "God rules in the nations of the earth." The mighty and aggressive spirits of pre-existence were sent to Darius and the weak and effeminate to Belshazzar, and what is more natural or certain than that the one should overthrow the other.

As with nations so with individuals: Who, that has not an infinite mind, can calculate what would be the status of the world to day had a few spirits, say Moses, Jesus Christ, Cæsar, Napoleon, Martin Luther, Joseph Smith, been born in different epochs? Imagine if you can the state of civilization to day, had not the Teacher of Nazareth come into the world's drama in the meridian of time. And yet how much notice was taken of Him by His contemporaries? Josephus devotes but a single paragraph and it is even questioned whether this is not an interpolation.

Conceive a ship in the midst of the ocean and underneath a mighty subterranean earthquake. The sailors are conscious only of a heaving swell and gradual sinking of the vessel, probably not considered of sufficient note to find its way to the log book. Yet this swell has developed a tidal wave mountain high, which, traveling in an ever widening circle, covers the watery world, and thousands of miles distant rises up against the land and carries death and destruction in its path.

Such is the unnoted living, and such the ultimate influence for good or evil of the life of every mighty spirit.

How easy it is then for Him who has the sending of spirits upon this nether world, "to rule amid the nations of the earth!" And if any of my readers has ever, like myself, wondered with a vague terror, what there would be to relieve the monotony of eternity, let him reflect that here is employment worthy the mind of a God; and with that employment the same pleasure, only infinitely more exquisite, that the architect feels in watching the creations of his mind gradually taking form and outline. And in this connection let me say that no keener pleasure can come to the human mind than to discover in all the happenings of this world, the hand of the Almighty.

But the subject is too vast, and again I must direct the minds of my readers to a single channel.

Consider the state of humanity before the days of Martin Luther! How utterly impossible for Zion to take her predicted pre-eminence in that day! But the light begins to break. I say *begins*, for how little light came with the first reformer compared with the full blaze of the gospel, which *we* even cannot face! And yet what that ever-increasing little cost, let the blood of martyred reformers tell. He who will regard history closely must see the golden threads of the Millennium increase by every event as the warp runs from Martin Luther. We as Latter-day Saints are expected to weave unmixed the cloth of gold. And with what? God will furnish the material. And now that the figure has served its purpose, let me say once more, that material is our children.

As in the past, God has wrought mighty revolutions in the world's history by sending spirits here or there fitted for His purposes, so for this last dispensation, He has reserved the flower of heaven for the mightiest of all revolutions—the ushering in of the Millennium. And as all great revolutions of the Almighty have been noted but by few at their inception, so let us not weaken in our faith, that the world holds our humble beginning in contempt. Above all let us not be among the blind ones, like the Jews who had eyes, but

saw not, and ears but heard not. For just as the Savior was recognized even as a child by Simeon, who prayed, "Now let thy servant depart in peace since my eyes have beheld the glory of Israel," so may we, if we will but look by the eye of faith, see this mighty conquest of the world even in its infancy. Happy our lot who shall see this humble beginning, become a mighty and overwhelming force for good.

But will not "blindness in part," happen to latter-day Israel? Let the skeptic go into almost any one of ten thousand God-fearing homes, and look at the spirits growing up there, and must he not exclaim: Can such children come from such parents! Let him visit our Sunday schools, our day schools, our academies and colleges, and note what restless energy and spiritual force shine from that multitude of eyes, and must he not exclaim again: What may not be accomplished by such a force properly directed!

No doubt every thoughtful Latter-day Saint feels this, but how many of us, like the righteous Pharisee, stand up and thank the Lord that we are worthy of so signal a blessing? Did not the slothful servant also gloat over the fact that the Lord trusted him with a talent?

What reward shall we expect? How shall we add to the glory of Zion, if we bury the talents of our children in the soil of our indifference and neglect?

But what of the eternity in store for the possessor of those buried talents? Do you still think man can gain the glories of the hereafter simply by being "good?" Let the Prophet Joseph speak on this point:

"No man can be saved in ignorance." How can we give what we have not ourselves? But aside from our mission to impart light unto the world, how should we enjoy the communion of God and angels, could such communion be given us, without some degree of their knowledge and intelligence? Let the savage listening to a Mozart answer.

No: guilt may be, ignorance is damnation. Education is salvation; more, exaltation.

N. L. Nelson.

AN ELDER'S PROPHECY FULFILLED.

IN JUNE, 1844, Mr. B——, an influential man, then a probate judge in the State of Mississippi, was dearly loved by a noble, devoted wife and eight youthful, happy children, who in turn received his earnest care and love as a noble husband and father.

One day Mr. B—— left his country home to do some business in a town about six miles away. While in this place, he learned that two of his near and trusted friends, with a number of other acquaintances, had been "deceived" by the Mormons.

While feeling to pity, yet to scorn those whom he thought to be so foolish as to be persuaded by such a deceitful people, he felt it worth his time to investigate a little more thoroughly the principles they taught, to find the cause of their attraction for so many people.

After attending the meetings, he returned home and told the news to his wife and oldest daughter, the latter then about fifteen years old. They asked for permission to attend and hear the Mormon Elder speak, but Mr. B—— refused their request and said he wanted to become convinced of its truth or falsity, so as to protect them against deception.

He became acquainted with Brother C——, the Mormon Elder then traveling in that part of the field. They discussed religion freely, as Mr. B—— was well versed in the Scriptures and was honest in his belief. It was finally decided to hold a public debate, as many were interested, some of whom desired to gain information and others were curious.

The debate was strong and continued for three days, during which time nearly every point of religion was clearly defined. In the evening of the third day a large assembly was present, knowing that one side or the other must soon give up. Mr. B——'s evidence and knowledge were at last exhausted, and Brother C—— concluded the debate by bearing a faithful testimony to the truth of what he had so clearly shown. Mr. B——, finding that he was defeated, instead of submitting

gracefully, became very angry and, amid the laugh, jeers and bitter words of some who were opposed to Elder C——, began vilifying the character of the Prophet Joseph Smith, and quoting slanderous reports of "Jo Smith, the money digger," and his deluded followers; he also asked for a sign.

Elder C—— was very kind, and tried by every means to show him his error, until at length he felt that he could stand to hear no more of such vile slander of the character of so pure a man as the Prophet; he then calmly rebuked him, saying:

"I will give you a sign, if you wish it. Mr. B——, you are a smart man; there is a great work for you to perform, but the devil is determined to keep you from it, if possible. You have had light and knowledge given unto you, and as you are sinning against that light, your mind will become darkened, and the darkness will be so dense that you will feel its weight. You will also take to drinking intoxicants, and you will be unkind to your family, who will suffer much because of your folly.

"After you and they have suffered enough, the Lord will again enlighten your mind; you will come to a knowledge of the truth. And you will not be satisfied with another officiating, but will come a thousand miles, and walk, if necessary, to get me to baptize you; and you will yet be baptized into the Mormon Church."

Mr. B—— sneered contemptuously and laughed at the idea of his ever going a thousand miles to be baptized by him.

The people departed to their homes; Mr. B—— and Elder C—— stopped at the same house. They retired for the night, but Mr. B—— did not sleep, for some depressing influence weighed heavily upon him. He lay awake till about midnight; the time seemed so long, he thought it must be morning. He arose and went to the window, but not a ray of light was visible. The darkness was so intense that he could not see an object before his eyes; really, he could almost feel the dense blackness that enshrouded him. And

he thought, "Can it be possible that this is the darkness and curse he has put upon me, and in this condition, away from my family, and no chance to get to them?"

He wondered if others felt the darkness he did; he listened for the noise of someone stirring, but no sound could he hear. The death-like silence that pervaded the house, and this dark night, added consternation to his deeply troubled soul. "Such anguish," says Mr. B——, "I never before nor since experienced; to think that I had to live in such darkness, put upon me by a deluded Mormon, was almost intolerable." He dressed himself and paced the floor until morning began to dawn, and with the light a ray of hope dawned upon his weary, but now delighted soul. He felt vexed and ashamed of his night's proceedings, and said to himself: "I might have known he had no such power."

When he went down to breakfast, he met Brother C——, and, after the usual morning greeting and breakfast over, he invited Elder C—— to his home. The latter accepted the invitation, stating that he would be pleased to remain with him at least till his companions came, who would be there the next day, when they were to change their field of labor.

When they arrived at Mr. B——'s, he introduced Brother C—— to his family as a Mormon Elder that had a religion which was very remarkable, and he was highly interested in his doctrine; he wished his family to have the benefit of hearing it.

The day and evening were spent in investigating the truth. About ten o'clock in the evening Mr. B—— asked his wife and daughter what they thought of it; they both testified of its divine principles and accepted them as truth. He then told them to prepare their clothes and they would go and be baptized that night, as many did in the world who received the gospel in those days.

Mrs. B—— and her daughter, delighted and sincere in the new faith they were about to espouse, hurriedly prepared for their bap-

tism. When they were ready, Mr. B—— said it was so late they had perhaps better wait until morning, as it would look cowardly to go in the night. In the morning, too, he would put one of the small boys on a horse and send him to notify the surrounding neighbors that there would be a meeting held by a Mormon Elder at his house, at ten o'clock, and that Mr. B——'s family were to be baptized by this Elder; he would let them know that he was no coward.

Elder C—— told him the delay was a trick of the devil, and if he did not keep watch and shun his snares, he would certainly fall.

They retired to bed without having the ordinance performed. Next morning Mr. B—— seemed in no hurry to send the boy on the promised journey, at the deep regret of Mrs. B—— and her daughter, who were anxiously hoping and waiting to receive their baptism. Still he kept delaying the preparation for the meeting, and walked the porch and large hall of his house as if in a deep dilemma. Elder C—— had to leave about one o'clock. In a short time the expected Elders arrived, but with the saddest of sad news—of the death by assassination of the Prophet Joseph and his brother Hyrum. The Elders seemed almost distracted with grief; and as they were all called home, a hurried preparation was made for their departure.

Mr. B—— said as they were in such a hurry, and there would be more Elders traveling through those parts, he and his family had better wait to be baptized, and thus have more time to think of it. So the Elders departed with a hearty shake of the hand and a "God bless you, Mrs. and Miss B——. You will have your desire granted, and yet perform a great work in Zion."

After the Elders left, Mr. B—— gradually lost his desire to join the Church, though religion was his constant theme. When in conversation with anyone, the topic was generally Mormonism. He was agitated with the doctrine, yet slow to accept its principles, and in time lost the light he had received.

In the fall of 1844 he bought a large tract

of land, about ninety miles east of Memphis, Tennessee, and moved on it. He erected buildings and concluded to settle there. He was now in a fair way to become a wealthy and noted man. Business often called him to the city, where he would remain for days at a time. It was about this time that the demon of intemperance seized him. He would come home intoxicated, and, when under the influence of liquor, was cross and disagreeable among his once loved and cherished family. His mind was continually bothered, and he could now feel the awful darkness the Elder predicted should come upon him. In the spring he bought more land, still determined to banish all trouble and thought of the Mormon principles, but they followed him wherever he went.

In August, 1845, he visited the town where he first met the Mormon Elder, and learned that his two Mormon friends, Brothers N——, were about to start to Nauvoo on business for that branch of the Church. Deeper impressed than ever, he determined to visit Nauvoo with those two Elders.

They all went to his home, and he told his wife of his intention; she was quite pleased with the idea and prepared his clothing. There were other Elders in the country now, and Mr. B—— had silently concluded to accept the principles he had so long known to be true; but again hesitated. He felt that he could not be satisfied with another Elder officiating in his baptism.

They walked ninety miles to the city of Memphis; there they took steamer, and thence to Nauvoo. On their arrival at President Young's residence, he took each of the Elders by the hand in a warm and friendly way and, though he had never seen them before, said, "Welcome, brethren." He then took Mr. B——'s hand and said, "Whence came this man?" One of the Elders said, "He is a seeker after truth." At which the President accosted him thus: "Walk in, sir."

In a short time Mr. B—— set out in search of Brother C——, whom he found working on the top of the Nauvoo House. As soon

as Brother C—— saw him he exclaimed, "Well, well, Mr. B——! You have come to be baptized, have you? Glad to see you."

Mr. B—— then asked him to get down at once and complete his prophecy, for all the rest had come to pass.

Brother C—— willingly baptized him. Mr. B—— had walked ninety miles, and was ready to walk a thousand, if necessary, thus completely fulfilling the words of Brother C——.

Mr. B—— then returned home, and his family were baptized in September, 1845, and in February, 1846, they emigrated to Nauvoo, where they arrived a short time after President Young's company started for Utah. In about three weeks they started with the second company to follow the President, then seeking a home for the Saints. They were among those who stopped in Mt. Pisgah a short time, but arrived in Salt Lake Valley October 2nd, 1850. Brother B—— was ever an active and faithful member in this Church up to the time of his death, which occurred September 28th, 1888. He was a patriarch of one of the Stakes of Zion, and lived to the ripe age of eighty-two years.

I.

AKISH, THE JAREDITE.

THE history of Akish is one with which are associated deeds of cruelty, treachery and iniquity that are scarcely paralleled in the annals of any nation. When the Jaredites first reached this continent they were a righteous, God-fearing, though somewhat unstable people. They, however, made one great mistake, they desired to be ruled by a king. Their prophet-leaders told them that this thing would lead to captivity, but they insisted, and Orihah, the youngest son of Jared, was chosen as their first monarch. The words of their prophets were quickly fulfilled, and bloodshed and internal commotions soon disgraced the history of this favored people. Orihah was succeeded by Kib, who was dethroned by Corihor, but afterwards restored.

In the succeeding reign, that of Shule, the kingdom was rent in twain, but when he died he was succeeded by his son Omer, who, we have reason to believe, was a measurably good man. The example of the kings and princes had thus far, as a rule, been very pernicious, and tended to encourage the people in lives of wickedness.

Omer had a son named Jared, an ambitious, unscrupulous man. He rebelled against his father and by his flatteries led half the people to join his standard. He established himself in a land named Heth, and when he felt sufficiently strong he gave battle to and defeated the forces of his father, whom he took prisoner and held in captivity; and, it is said, Omer remained in this condition half his days. So long, indeed, was the time that Jared kept him prisoner that sons begotten by him during his captivity grew up to manhood before he was released. Two of these young men, named Esrom and Coriantumr, became very angry at the way their father was treated, and they raised an army and attacked their brother Jared by night. This attack appears to have been an utter surprise to Jared, for his army was entirely destroyed, and he himself would have been slain had he not humbly pled with his brothers that his life might be spared, he promising that he would surrender the kingdom to his father. On this condition his life was granted him.

Now Jared, though he had made this promise when his life was in peril, still longed for the glories and power of the kingly authority; and his sorrow and unrest could not be hid from those near him.

Among those who noticed his deep-seated grief was a daughter, who, we are told, was exceeding fair, and was apparently as unscrupulous and void of conscience as her father. Whether it was because she really had affection for her father, or, like him, languished for the pomp and magnificence of the court life she no longer possessed that caused her to submit to him a plan by which he might regain the kingdom, cannot be told; perhaps, also, she loved the man who she suggested as

the instrument to be used in the fulfillment of her ambitions—possibly all three, for our motives are seldom single; our actions, in other words, are generally the result of a combination of motives.

The young lady's plan was this: She reminded her father that when their ancestors came across the great waters they brought with them records of the doings of mankind in ancient days—in the ages before the flood. And in that record was an account of how men by secret plans and combinations obtained kingdoms and great glory. She suggested that her father acquire a knowledge of these unholy methods and use them to regain the throne. She further proposed that he send for Akish, the son of Kimnor, and she, being graceful as well as beautiful, would dance so entrancingly before him that he would desire her to wife. If she did not love Akish, she simply sold herself to gratify her father's and possibly her own ambition.

Her advice was listened to, her suggestions carried out. The old oaths and bloody mysteries were searched out, the plan laid, Akish invited, the suggestive dance danced, Akish's passions inflamed and the maiden asked in marriage. The proposal was received with favor, but terrible conditions were attached, such that would have appalled any honorable man. It was that Akish should obtain for Jared the head of his father the king, and to enable him to carry out this murderous design Jared suggested that he administer to his friends the old oaths that had come down from the days of Cain, the first murderer.

Akish accepted this terrible responsibility. He gathered his associates at the house of Jared and there made them all swear by the God of heaven, and by the heavens, by the earth and by their heads that whoso should vary from what Akish desired should lose his head, and whoso should divulge whatever Akish made known should lose his life. He then submitted his plans to them, which they accepted, and the plot was so far successful that they overthrew the kingdom of Omer but did not succeed in obtaining his head.

For the Lord was merciful to Omer and warned him in a dream to depart out of the land. So taking those of his family who were faithful to him he traveled for a great distance until he reached the shores of the Atlantic Ocean. There he and his companions tarried until the course of events permitted him to return.

Omer being driven from his kingdom, Jared was anointed king, and his daughter was given to Akish to wife. But this did not satisfy Akish; he had learned the power of these secret combinations, and now determined to use them for his own ends. He aspired to the throne, and made up his mind to murder his father-in-law. So he assembled his followers, instructed them in his wishes, and Jared was slain by them as he sat on his throne giving audience to the people; a case of poetical retribution which, though often found in fiction, is seldom met with in real life.

Akish was now made king, and under his rule wickedness became almost universal; the secret societies by which he obtained power had corrupted the hearts of all the people. As may be well supposed, with such a condition of society his throne was not a stable one. He became jealous of one of his sons. What cause, if any, he had therefor we are not told, but he shut him up in prison and slowly starved him to death. This cruel act greatly incensed another of Jared's sons, named Nimrah, and he, gathering a few followers, fled to the land where Omer dwelt.

Now Akish had other sons, and though they had sworn to support him in all his doings, they were not true to their oaths. They found that the hearts of the Jaredites were consumed with the love of gain, and they bribed the greater portion of the people to join them in a revolt against their father. So corrupt had the people now become that their extinction appears to have been the only remedy; they were past repentance.

A war of the most horrible character broke out, which lasted several years, and only ended when nearly every soul was slain. Of

the kingdom of Akish, for which he had sinned so much, there remained but thirty souls, all the rest—men, women and children—had been swept by bloody hands into untimely graves.

The people of Akish having been thus destroyed, Omer, with his friends, returned from his captivity, and reigned over the feeble remnant of a wasted people.

George Reynolds.

THE CELEBRATED DR. JOHNSON.

MANY of us have read Johnson's "Rasselas," or "The Happy Valley," the first sentence of which has been said to be the finest in the English language. But a good many do not know what a great heart he had, as shown by the following:

No man, said one who knew him, loved the poor like Dr. Johnson. His own personal expenses did not reach £100 a year, but his house in Bolt Court, after the receipt of the pension, became the home for as many helpless ones as he could support and aid.

When Johnson took his walk in Fleet Street he found his way into sad homes of distress. He visited the sick and the sad, helped them, and interceded for them with his friends. He always had small change in his pocket for the beggars. When he was himself sometimes in want of a dinner, after his first coming to London, he would slip pennies into the hands of ragged children asleep at night on the door sills, that when they awoke in the morning they might find the possibility of breakfast. One night he found a wretched and lost woman so lying, worn by sickness, carried her on his back to his own home, had her cared for until health was restored, and then found her an honest place in life.

No man ever miscarried because his life was short, but because it was bad. That life is long enough that despatches the task of it.

The Juvenile Instructor.

GEORGE Q. CANNON, EDITOR.

SALT LAKE CITY, OCTOBER 15, 1891.

EDITORIAL THOUGHTS.

Who are Clean from the Blood of this Generation?—The Mark of Cain.



IN ONE of the theological classes an esteemed correspondent informs us that a question has come up as to the application of the 138th paragraph of the 88th section of the Doctrine and Covenants, which reads:

And ye shall not receive any among you into this school save he is clean from the blood of this generation.

Concerning this paragraph there is a diversity of opinion among those composing the class. In the 85th paragraph of the same revelation it says:

Verily, I say unto you, let those who are not the first elders continue in the vineyard until the mouth of the Lord shall call them, for their time is not yet come; their garments are not clean from the blood of this generation.

It appears to be clear in this latter paragraph that there were at that time certain Elders, not, however, the "first elders," whose garments were not clean from the blood of that generation, who were to still continue their labors until they should be called home by the Lord. But in the 127th paragraph the Lord says:

And again, the order of the house prepared for the presidency of the school of the prophets, established for their instruction in all things that are expedient for them, even for all the officers of the church, or in other words, those who are called to the ministry in the church, beginning at the High Priests, even down to the deacons.

From this it seems that those who bore the Lesser Priesthood were to have the privilege, if they were in a suitable condition, of partaking of the blessings of the school of the prophets. The question arises, how could they of the Lesser Priesthood be said to be in

the condition required by the 138 paragraph—that is, "clean from the blood of this generation?"

It appears plain that those who had been called at that time to the Melchisedek Priesthood, and had been sent out as ministers of salvation to the people, were required by the Lord to labor diligently in that ministry, and having done so, the first elders were, doubtless, as a general thing, considered clean from the blood of that generation. But there were a number of elders whom the Lord still required to continue to labor in the vineyard, for their time had not yet come to be released; their garments were not clean from the blood of that generation; that is, there was a responsibility resting upon them to continue their labors faithfully in the ministry until they should be called home by the Lord. Whenever that time should arrive, then, doubtless, they, too, would be qualified to enter the school of the prophets.

Could deacons, and teachers, and priests, it may be asked, be esteemed as being clean from the blood of that generation, and enter into the school of the prophets, while elders were still required to labor in the ministry? Yes, certainly. The callings of priests, teachers and deacons are different from that of an elder. They are not required to go out into the world to warn the nations, but labor in the ministry at home, in the midst of the Saints; and in this way, through faithfully performing their duties in these offices, be esteemed as being clean from the blood of the generation in which they lived. The calling of an elder is a different one; and in the instances referred to in the 85th section, it is evident that those elders had not labored as long in their ministry as the Lord deemed necessary to enable them to stand acquitted of having fulfilled their duty to that generation. The deacon who fulfills the duties of his office faithfully is as honorable in the sight of God as an elder who does the same; and a deacon or a teacher may never go on a mission, and yet, by the faithful performance of the duties of his calling, be in such a situation that the

Lord may view him as free from all condemnation concerning the generation in which he lives.

The elders who were sent out to proclaim the word of the Lord unto the inhabitants of the earth were required to shake off the dust of their feet against those who received them not; that is, in secret they were to wash their feet as a testimony that would stand against those who rejected them, in the day of judgment. They were informed that, where the elders were not received, they were to depart speedily from that house, and that in the day of judgment they should be the judges of that house and condemn it. The manner in which they should deal with cases of this kind was pointed out with great plainness. They were to go away from the man who received them not, and when alone by themselves, were to cleanse their feet with pure water and bear testimony of it unto their Father in heaven, and were not to return again unto that man. They were to do the same also, when rejected by villages, or cities; but they were commanded that they must search diligently, and spare not. Men who labored in the ministry in this way, until the Lord should say it was enough, were clean from the blood of the generation which they had warned, and such were considered suitable, they being also equally faithful in all other things, to enter the school of the prophets.

ANOTHER theological class has been discussing the question as to what the mark was which was set upon Cain. The Bible says: "And the Lord set a mark upon Cain, lest any finding him shall kill him." The members of that class are desirous to obtain information concerning it.

The mark set upon Cain was without doubt such a mark as was placed upon the descendants of the rebellious sons of Lehi—Laman and Lemuel, and those who joined them. We are expressly informed that "the Lord did cause a skin of blackness to come upon them." They were to be made loathsome to the peo-

ple of God, unless they repented of their iniquities. Not only did this curse fall upon them, but all they who intermarried with them, or mingled with them, were cursed with the same blackness and loathsomeness; and the history of the Nephite people illustrates how literally this was fulfilled. A mark was set upon them, and they who mixed with them even marked themselves, as in the case of the Amlicites; for they, upon joining the Lamanites, marked themselves with red in their foreheads, after the manner of the Lamanites.

Enoch, in speaking of the descendants of Cain, the man who slew his brother Abel, says, as recorded in the Pearl of Great Price:

And the people of Cainan shall divide themselves in the land, and the land shall be barren and unfruitful, and none other people shall dwell there but the people of Cainan; for, behold the Lord shall curse the land with much heat, and the barrenness thereof shall go forth forever; and there was a blackness came upon all the children of Cainan, that they were despised among all people.

From this it is very clear that the mark which was set upon the descendants of Cain was a skin of blackness, and there can be no doubt that this was the mark that Cain himself received; in fact, it has been noticed in our day that men who have lost the Spirit of the Lord, and from whom His blessings have been withdrawn, have turned dark to such an extent as to excite the comments of all who have known them.

Abraham, in his record, speaks also about the king of Egypt being a descendant of Ham and a partaker of the blood of the Canaanites by birth, and he informs us that through the Egyptians the blood of the Canaanites was preserved in the land. He says,

The land of Egypt being first discovered by a woman, who was the daughter of Ham, and the daughter of Egyptus, which in the Chaldee signifies Egypt, which signifies that which is forbidden. When this woman discovered this land it was under water, who afterwards settled her sons in it; and thus, from Ham, sprang that race which preserved the curse in the land.

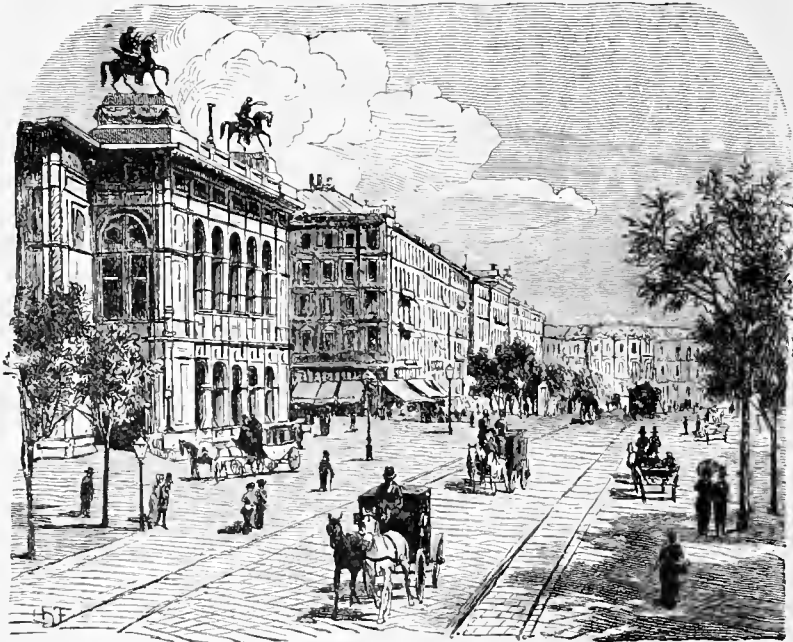
Abraham informs us that the Egyptian race was blessed with the blessings of the earth,

and with the blessings of wisdom, but cursed as pertaining to the Priesthood. The Pharaoh of his day was of that lineage that did not have the right of Priesthood, though that dynasty would fain have claimed it from Noah, through Ham.

THE AUSTRIAN CAPITAL.

UNTIL recent years it was an accepted theory of many Europeans that the climate of Vienna, the Austrian capital, was

there is perhaps no city of the continent, not excepting the gay French metropolis, Paris, itself, which is much larger, that presents more opportunities for pleasure, of both elevating and degrading tendencies than does Vienna. It took to itself long ago the rather presumptuous title of "the world's city," but it has since proven that there is very little of arrogance in the appellation, for people of almost every nationality can be found residing there, and certainly no amusement seeker from any part of the world need leave the city unsatisfied.



A STREET IN VIENNA

unsuited to people of intellect, but specially adapted to seekers of pleasure; the sudden changes in temperature, caused by the hot winds of the Adriatic sea occasionally finding their way through the Alps, were said to have an enervating intellectual influence on the people, but to predispose towards sensual enjoyment. This libel upon the climate has, however, been withdrawn of late, because since the government has relaxed its "paternal" rule, there has been a great revival in public, scientific and literary life. Still,

This city was known to the Romans in early times as Vindobona. It was the headquarters of a legion of soldiers, and being most favorably located for navigation purposes on the Danube river, a flotilla also had its station here. In those early times several other places in the neighborhood gave promise of outgrowing this location, but when the arts of peace began to supplant those of war the excellence of Vienna's commercial situation became apparent, and it rapidly forged ahead of its rivals. Upon it converge

the roads of the Adriatic, Bohemia and Silesia, and for centuries it marked the eastern limits of civilization. It is now on the highway to the Orient, and is no longer subjected to the invasions which the uncultured races of the east formerly inflicted.

The public buildings and palaces of Vienna are generally somewhat heavy, though they are not devoid of majesty and beauty. The "Ring" is a broad street which has been laid off where fortifications were once located, and outside of this is another boulevard known as the *Guertel*, or belt, which is on the site of the old "lines" established in 1704 to prevent an invasion of the plague. The hills in the vicinity are covered with a fine growth of trees, which have gradually been diminishing as the city enlarged. In one of the present finest streets of the city an old stump is seen which is the remnant of an ancient forest. It is covered with nails, for at one time it was the custom for every journeyman smith, on leaving Vienna, to drive a nail into it.

The Danube river, at the place where it passes Vienna, formed once a mass of swamps among the forests which bounded it, but when Vienna began to take its place among the notable cities of Europe, its inhabitants prepared a channel 980 feet wide, through which the waters of the "imperial" river now flow. The old bogs and river bed have now been nearly all filled up.

The city's supply of water is mostly obtained by means of an aqueduct fifty-six miles in length leading from the Alps. The labor was an arduous and very costly one, but its results have been very satisfactory.

Various schools of note and a university of continental renown give evidence of the present intellectual activity of the people. Libraries of great extent and rich collection, as well as large art collections, grace the city, and the intellectual apathy of former years is being overcome by an intelligent application which gives promise of placing the Viennese in the front rank of intellectual Europe.

W. W.

BUSINESS FOR BOYS.

[CONTINUED FROM PAGE 569.]

A VERY good idea of what is required of a journalist, and the inducements the profession offers to young men, can be gained by carefully perusing the following communications, which have been kindly furnished in reply to our request for such information as they contain. These answers are from C. C. Goodwin, Esq., Editor of the *Salt Lake Tribune*, whose ability in his profession has received a widespread recognition; from Wm. Balderston, Esq., Editor of the *Salt Lake Times*, who also ranks among the foremost in his calling; and from the well-known and enterprising young journalist, Horace G. Whitney, Esq., business manager of the *Salt Lake Herald*.

1. What are the advantages connected with your profession as regards its being a healthful and otherwise agreeable occupation to follow?
2. What opportunities or inducements does your calling present for young men to acquire a knowledge of it—is there room or demand for many or few?
3. What do you consider the most essential qualifications necessary to enable a young man to acquire proficiency in your profession?

"I would answer first; there is no reason why journalism should not be a healthful occupation. On great morning dailies it is necessary for the journalist to consume most of the night in work, but that need not prejudice his health, if he will but be regular in his habits and careful to obtain the necessary quota of sleep. The trouble is, the work brings a man into direct contact with many temptations, and there is more to resist than in the ordinary occupations of life. A man who is not master of his own appetites, and who is not ruled by a sovereign sense of duty, not only to the public but to himself, should never enter the journalistic field. This is the more necessary because close application, by a journalist, to his profession, tends to weary the brain and cause a craving for something which will brace the nerves and kindle the imagination. When he yields to the desire of course a man is drawing on his reserve force, and shortening his days.

"Whether the occupation be agreeable or otherwise depends entirely upon the man.

"There are many departments of journalism. There is more variety in the reportorial, than in the editorial department. In the first the work is most varied, and if a man is devoted to any branch of the work and can have that given him, he cannot help but be happy in elaborating its details.

"On the other hand, with the editor, the man who supplies a journal with opinions; all depends upon the man. If he has a matter of fact mind, and treats all themes from a merely matter of fact standpoint, his work soon becomes merely mechanical. He writes editorials as he would lay bricks or mend shoes, and absorbs a certain number of hours daily just as the blind horse works on the whim. His life is merely a matter of fact affair, that does not possess much of either happiness or unhappiness. If, however, he possesses an imagination, so that even plain matters of fact can be clothed in new garments, and accompanied with music, then his work becomes a delight and he writes for the joy of writing, and forgets, first, that he is toiling, and second, that any one else is to either praise or condemn his thoughts or the vestments in which they may appear.

2. "There is always in journalism as in other forms of labor, room in the upper stories.

"I believe journalism in its higher calling and demands should not be aspired to by one in ten thousand men. The reason is twofold. It is such a tax on the mental resources as no other profession demands. Second, it is a high and sacred trust, because it appeals daily directly to the opinions of men, and while the individuality of the editor is in great measure lost, the types give to his words a sanctity that his spoken words would not.

"Hence the false editor is like the apothecary who is trusted to give magnesia and gives morphine instead.

"But if a young man has that kind of a mind which is a spring and not a reservoir: if he is honest and is prompted by a high

sense of duty and of patriotism, and moreover has a faculty of expressing himself clearly and concisely; if he has the strength to strike out a high sounding sentence or word when it fails to give force to the thought which he is seeking to convey; such an one can confidently aspire to be a journalist, and may rest his soul in peace in case he may at first meet with rebuffs—he will win his way after awhile. There is ample demand for such qualifications though they may not be at once recognized.

"I speak above, of course, of editors. Reporters have different fields. To succeed in those fields, in some departments perfect accuracy and promptness are needed; in other fields good inventive and descriptive powers; in other fields sometimes an eccentricity of mind or a droll handling of language may be enough to secure both fame and fortune.

3. "In answer to your third question, I should say, for a reporter a fair English education is required, and a slight knowledge of drawing, and if possible a knowledge of stenography. This should be coupled with a faculty of rapid thinking and writing.

"The qualifications of an editor should be most varied. He should be born with the writer's instinct. In boyhood he should be willing to give up his play to write upon some theme, then should have the patience to rewrite his composition until he received the inward conviction that he had done his best. Then he should gain all the education possible. He should be perfect in history, understand the principles on which all the principal governments are founded; he should obtain clear ideas of the general principles of law, of business, of the duties of citizenship. The higher his education the better. So far as possible he should master the sciences and classics; he should, by instinct, be an incessant reader. Then he ought not to begin his journalistic work, at least not without a superior near, until his judgment has been formed that he may begin with his mind fully stored and disciplined, so that he would not make mistakes, and when the wires and ex-

changes give him no thought, he can from his own mind draw the strength to fill his columns acceptably.

"He should if possible possess the instinct to read clearly the character of men whom he never saw, by reading their thoughts and knowing their lives. He should ever keep in mind that both Statesmen and servant girls will be liable to read his words, that he must so write that the first will respect him and the second comprehend and understand him. He must possess the judgment to write consistently, so that his journal this year may not be a mere caricature of his journal next year.

"In no other place does character count for more than with the editor. His writings are impersonal, but nevertheless the man shines out through the types, and while the public will forgive mistakes, the dishonest editor soon advertises the fact, struggle as he may to conceal it, and with an unerring instinct, the public will judge him.

"Then above all there must be that endurance which never falters or grows faint, as the passions of public opinion ebb and flow, or as the years roll on and no progress seems to be made.

"He must endure until a higher power than his own sends him the summons that his work should cease.

"You will see that the reason why there are so few real journalists is because the combination necessary to make a journalist is something most difficult to find among the children of men." C. C. GOODWIN.

"I am requested by the publishers of the INSTRUCTOR to answer certain questions regarding the profession of journalism. The request is cheerfully complied with in the hope that a correct impression may be conveyed respecting the profession and that my contribution may be of use to some who may desire to enter its ranks. The first query propounded is: 'What are the advantages connected with your profession as regards its being a healthful and otherwise agreeable occupation to follow?'

"There can be no question that the profession of journalism is as healthful as any other. It is exacting and often demands close application during long hours, but its pursuit involves frequent changes of scene and much health-giving exercise, since a member of a newspaper's staff, whether he be a reporter or editor must move about in the community to post himself on current events. The associations of newspaper life are of the most pleasant character. These depend, of course, upon individual selection, but to him who desires the best, the most useful and instructive doors are opened. The literary work demanded of the journalist is pleasant to the individual who has a leaning in that direction, while to the man who is in love with the profession there is a constant zest connected with it that belongs, perhaps, to no other. The work of the newspaper office is hard, but it must be admitted that its compensating features far over-balance the onerous character of the task involved. It brings the journalist into daily touch with men and events, gives him a clearer view of the struggles and problems of life, familiarizes him with every feature of current history and engenders a spirit of research that is constantly a source of profit and enjoyment to him.

"The second question placed before me is: 'What opportunities or inducements does your calling present for young men to acquire it—is there room or demand for many or few?'

"This query is subject to the general answer applicable to all callings that there is room for merit whether it be developed in a greater or lesser number of candidates for the honors of the profession. But I may reply more specifically that journalism occupies an expanding field. It has only been a short time since it became one of the recognized professions and today there is none that stands above it. With the development of the newspaper the demands made upon the profession have widened and there seems to be no limit to its possibilities. In all callings there are always men looking for employment,

or for an opening. It is so in the newspaper world, but the managing editors of the country are always on the lookout for bright young men who are made of the right kind of material to develop into the useful workers in the journalistic field. The business demands the best talent, and the young man who is properly equipped, who has an instinct for the work and who is willing to devote himself to it need not long wait for an opening if he be willing to learn the routine requirements to make an effort to display his talent.

"The third and last question submitted to me is: 'What do you consider the most essential qualifications necessary to enable a young man to acquire proficiency in your profession?'

"A full reply to this question would require more space than is allotted to me, but I can briefly indicate some of the qualifications demanded of the applicant who would be successful in the newspaper world.

"It is necessary that the young man who has an ambition to be a journalist should have a thorough knowledge of the English language, with ability to express himself clearly and concisely when he sits down to write.

"It is essential to success that the young man should be posted on the geography and history of the world, and particularly of his own country, and the neighborhood in which he expects to work.

"It is important that he should have a thorough knowledge of current events, particularly of a local character. He must study human nature and be able to determine what will interest the readers of the paper upon which he is employed. The young man may do good work under the direction of the managing editor, but to become really useful he must learn to bring in valuable suggestions. In short, he must have a nose for news and diligently cultivate the same.

"A cardinal point is that the beginner should be willing to work. The career of a journalist is one that is relentless in its de-

mands upon the time and powers of him who enters it. The young man who succeeds is the one who is always willing to sacrifice personal pleasures to the interests of his paper. He who is not endowed with this spirit becomes one of the routine men who are always at the doors of the newspaper offices looking for employment.

"Perhaps the most important qualification is that the aspirant shall be of strong character. He must be fortified against bad habits and be prepared to meet temptation in every form and triumph over it. Perhaps the temptations placed before the reporter are no greater than those which confront young men in other walks of life, but the scribe meets with them all almost every day of his existence. Perhaps the proportion of newspaper men who yield to these temptations is no greater than that of men in other avocations who fall; but certain it is that weakness soon destroys the young man's usefulness and bars the road to his advancement. Those who are to be admitted to the confidence of all classes of citizens in tracing out news must be men whom the public can trust, and to the young newspaper man whom people learn to trust the road to preferment is soon an open highway.

"I have written of the duties and requirements of a beginner in the profession. Journalism is a school in which there must be much practical training for the man who would achieve success. Distinction cannot be won at a single bound, even by the brightest individual. He must go through the routine that begins with the police court reportorial round; but the young man who has the instincts of a journalist, who has the endowments of education and character, and who is willing to apply himself diligently to his work, soon finds preferment beckoning him forward. Excellence is in demand, and when the individual demonstrates that he has acquired it he quickly finds higher and higher places awaiting him, until presently he sits at the desk from which editorial control is exercised, a position which shapes the policy

of the journal with which he is connected, a place that gives him power and influence that should satisfy the most exalted ambition and that brings to him daily acknowledgment that he is the peer of any man in his community."

WM. BALDERSTON.

1. What are the advantages connected with your profession as regards its being a healthful and otherwise agreeable occupation to follow?

"I can only answer this inquiry by saying that journalism is probably not more desirable than any other of the professions, except to those who have a particular passion for its pursuit. Indeed the journalist engaged on the morning press must be content—so the insurance table say—with a shorter average of life than most other toilers, and that disposes of the healthful part of the enquiry regarding its 'agreeableness.' I can but say that it is largely what one makes of it. The life it entails, is undoubtedly a hard one, but to the man who loves his profession, it has many recompenses which probably are not found in other walks of life."

2. What opportunities or inducements does your calling present for a young man to acquire it—is there room or demand for many or few?

"There is always room at the top. The profession is doubtless well filled, but I doubt if it is as overcrowded as others. To a young man desirous of writing—of becoming a journalist—I would say 'try your hand at it.' Ideas are always at a premium, and if you can show by your work that you have something to tell worth hearing, you will not lack for listeners.

3. What do you consider the most essential qualifications necessary to enable a young man to acquire proficiency in your profession?

"Like the poet, the true journalist is born, not made. To become a successful 'newspaper man' which is probably a more comprehensive and everyday sort of expression than the other—a young man must first have the gift of knowing what news is; next, how to present it in the most attractive form; next, he must have enterprise and ceaseless activity;

he must be trustworthy and reliable, and his guiding motto should be 'I lead—others follow.' "

HORACE G. WHITNEY.

[TO BE CONTINUED.]

JIMMY'S FORTUNE.

IN THREE CHAPTERS.—CHAPTER II.

ON the California coast of the Pacific Ocean there is often a thicker and heavier fog than that which is to be found on the banks of Newfoundland. Scarcely had that large ship left the bay of San Francisco with its heavy cargo of freight and passengers than a dense gray fog settled down upon everything. The neighboring coast could not be distinguished, and it was almost impossible to see thirty yards ahead. There being great danger of collision at such times, the ship hugged the shore, and by the constant blowing of the fog horn sought to protect itself against harm. Gradually at half speed it made its way through the thick mist.

The sight of the blue ocean of water, and the anchored ships in the harbor had somewhat revived Jimmy; he drew deep breaths of the fresh air, and allowed the breezes to blow for some time about his face. His money was gone, yet he could return home in good health where in active work he would soon forget his loss. When the fog settled down, however, he lost the lightness of heart again which he had for a time possessed. He thought of his three years of hard work, of the fatigues of his life in the mines, of the painfully earned but now lost gold, and his heart became heavy and sad and he felt almost crushed to the earth. Would he not be laughed at in his home? He would appear before his wife as a beggar. He had thought to use the money to make his Lizzie more comfortable, and to provide better for the children. But his castles in the air were now shattered! Nothing was now left, nothing! At these thoughts his eyes filled with tears, his ears became heavy, and it was only mechanically and apathetically that he performed his labors, moving about as if in a

dream; he scarcely saw where he went or knew what he did.

The ship's screw suddenly caught and the ship gave an unexpected lurch. Immediately the cry of "Man overboard," was heard.

After a long time the ship was brought to a stand-still. But it was quite a distance from the spot where the accident occurred. A boat was lowered, but in the thick fog there was nothing to be found. After rowing to and fro for some time the sailors gave up the search, as they knew it was fruitless in such weather to further look for him who had fallen over-board. Jimmy—for he was the unfortunate—was lost. Had he in a moment of despondency thrown himself into the sea? Or did he accidentally slip into the water? No person knew. In any event he must have long since drowned and sank in the depths of the merciless sea. The ship therefore started again upon its journey.

Towards morning the fog lifted; the stars shone forth in all their beauty, and then the sun rose warm and bright on the already stilled ocean.

At eleven o'clock the captain called the passengers together on the deck. He was dressed in full uniform and stood behind a table on which lay Jimmy's jacket, belt, weapons, a picture, a letter and a crumpled paper. By his side stood an auctioneer with a small hammer in his hand.

The captain was a respectable old man. With a tremor in his voice he said, "Ladies and gentlemen, on the sea it is an old custom to auction off the property of a sailor who dies. You all know that on the land it is usual as soon as the funeral is over to search for the last will and testament of the deceased. The man whom we yesterday lost was known on this ship under the name of 'Jimmy.' He was a good sailor, and I find on examining his effects not only his full and real name, but I also find that he had the misfortune to lose all his money and he was in the greatest distress. It strikes me that this may have been the cause of his accident, but this God alone knows. The most important thing for us

to know now, it seems to me, is that he has left a wife and two children whose only support he was. Allow me to read to you a letter which his wife wrote him a few weeks ago:"

"MY DEAR JIMMY:—Are you really coming home and with so much money? I can scarcely realize it! How happy we will be! The days of old return again to my memory, when you and I were berrying together and had no other wish than that we might always be together. Do you remember them? Do you recollect the spot by the mill where you asked me to become your wife? Everything looked so beautiful to me that happy day. Come quickly! God has helped me to wait for you so long, but it now seems as though I cannot endure your absence any longer. We have had very hard times while you have been away because of our poverty. The youngest child is just like you. All that he can say is, 'Papa, come home!' Do hurry, for I cannot rest till I see you."

As the captain finished the reading the sound of the subdued sobs of the women could be heard. He then read the worthless bank certificate and held it aloft that all might see it.

"Now, my friends," he said, "you have heard the story and can think of it as you will. As soon as we arrive at Panama I will write a letter to the widow. It depends upon you what kind of a letter that shall be. For this reason I have called you together. Auctioneer, offer the things for sale."

"How much am I bid for the bank certificate?" inquired the auctioneer, "how much?"

"Fifty dollars!" replied a red-faced man with a rough beard, who had evidently just come from the mines and looked more like a bandit than Jimmy had done. A woman raised the figure to "seventy," and a little Spaniard to "one hundred." The first bidder received it finally for two hundred and fifty dollars. Now for the letter! After considerable bidding it was sold for four hundred dollars, and then by the purchaser it was again auctioned off for three hundred more. The photograph of the two children was sold at a still higher price, and the weapons also brought a handsome sum. Before long the

table was covered with gold and bank-notes which had been obtained by the auction.

"Hold, auctioneer," said the captain as he counted the money. "This is enough; the sale is ended. Here are exactly two thousand dollars. The bank certificate is redeemed."

The *California* arrived safely at Panama, and with the first mail for the United States were sent two thousand dollars, together with a letter of condolence to the widow of James Stillman, living at Plainfield, Connecticut.

DESERET SUNDAY SCHOOL UNION LEAFLETS.

Lesson XX.—Raising Lazarus from the Dead.

PLACE—Bethany. AGE OF JESUS—32 years.

TEXT—John II: 1-44.

1. Now a certain man was sick, named Lazarus, of Bethany, the town of Mary¹, and her sister Martha.

2. (It was that Mary which anointed² the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.)

3. Therefore his sisters sent unto him, saying, Lord, behold³, he whom thou lovest is sick.

4. When Jesus heard that, he said, This sickness is not unto death, but for⁴ the glory of God, that the Son of God might be glorified thereby.

5. Now Jesus loved Martha, and her sister, and Lazarus.

6. When he had heard therefore that he was sick, he abode two days still in the same place where he was.

II. * * * And after that he saith unto them, Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep⁵.

12. Then said his disciples, Lord, if he sleep, he shall do well.

13. Howbeit Jesus spake of his death: but they thought that he had spoken of taking of rest in sleep.

14. Then said Jesus unto them plainly, Lazarus is dead.

15. And I am glad for your sakes that I was not there, to the intent that ye may believe; nevertheless, let us go unto him.

17. And many of the Jews came to Martha and Mary, to comfort⁶ them concerning their brother.

20. Then Martha, as soon as she heard that Jesus was coming, went and met him: but Mary sat still in the house.

21. Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died.

22. But I know, that even now, whatsoever⁷ thou wilt ask of God, God will give it thee.

23. Jesus saith unto her, Thy brother shall rise again.

24. Martha saith unto him, I know that⁸ he shall rise again in the resurrection at the last day.

25. Jesus saith unto her, I am the resurrection⁹, and the life¹⁰, he that believeth in me, though¹¹ he were dead, yet shall he live.

26. And whosoever¹² liveth, and believeth in me, shall never die. Believest thou this?

27. She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world.

28. And when she had so said, she went her way, and called Mary, her sister secretly, saying, the Master¹³ is come, and calleth for thee.

29. As soon as she heard that, she arose quickly, and came unto him.

30. Now Jesus was not yet come into the town, but was in that place where Martha met him.

31. The Jews then which were with her in the house, and comforted her, when they saw Mary, that she rose up hastily and went out, followed her, saying, She goeth, unto the grave to weep there.

32. Then when Mary was come where Jesus was, and saw him, she fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died.

33. When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled,

34. And said, Where have ye laid him? They said unto him, Lord, come and see.

35. Jesus wept.¹⁴

36. Then said the Jews, Behold how he loved him!

37. And some of them said, Could not this man, which opened the eyes¹⁵ of the blind, have caused that even this man should not have died?

38. Jesus therefore again groaning in himself, cometh to the grave. It was a cave, and a stone lay upon it.

39. Jesus said, Take ye away the stone¹⁶. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been dead four days.

40. Jesus saith unto her, Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God?

41. Then they took away the stone from the place where the dead was laid. And Jesus lifted up his eyes, and said¹⁷, Father, I thank thee that thou hast heard me.

42. And I knew that thou hearest me always: but because of the people which stand by I said it, that they may believe that thou hast sent me.

43. And when he thus had spoken, he cried with a loud voice, LAZARUS, come forth.

44. And he that was dead came forth, bound hand and foot with grave clothes; and his face was bound about with a napkin¹⁸. Jesus saith unto them, Loose him, and let him go.

¹ Luke 10: 38, 39.

² John 11: 3. Mark 14: 3.

³ Hebrews 12: 6.

⁴ John 9: 3.

⁵ Acts 7: 60.

⁶ 1. Chronicles 7: 22.

⁷ John 9: 31.

⁸ John 5:

29. ⁹ John 6: 40—44. ¹⁰ Isaiah 38: 16. ¹¹ Job
 19: 26. ¹² John 3: 15. ¹³ John ¹⁴ Isa.
 63: 9. ¹⁵ John 9: 6. ¹⁶ Mark 16: 3. ¹⁷ John
 12: 28—30. ¹⁸ John 20: 7.

LESSON STATEMENT.

In Bethany there lived two women, Mary and Martha, whose brother Lazarus was ill. These sisters sent to Jesus, asking Him to come and see Lazarus, but Jesus, who saw in this circumstance an opportunity to show forth the power of God, remained two days in the place where He received the word of Lazarus' illness. He then told His disciples that He would go into Judea, to the city of Bethany, but they tried to persuade Him not to go, as the Jews had sought to stone Him when He was there before. Jesus told them that He had the light to walk by, and was in no danger of falling. Jesus said that Lazarus was sleeping, meaning that he was dead, but he would be awakened from his sleep. When Jesus went to Bethany He found the Jews trying to comfort Mary and Martha, for Lazarus had lain in the tomb four days. Mary and Martha told Jesus that if He had been there Lazarus would not have died, but He said that their brother would rise again. Seeing the grief of the two sisters, Jesus was very much troubled in spirit, and weeping bitterly, asked them to show Him the sepulcher where Lazarus was buried. Going there, He told the people to take the stone away from the mouth of the grave, which was a cave in the rock. After offering a prayer to God, Jesus commanded Lazarus to come forth from the tomb. Immediately the dead man came forth, bound in his grave clothes, which were taken off his hands and feet, and he was allowed to go.

NOTES.

BETHANY.—A small town about two miles east of Jerusalem, on the road to Jericho, and on the south of the Mount of Olives. Jesus spent much of His time here, for He seemed to be very intimately acquainted with Lazarus and his sisters, Mary and Martha, with whom He passed many an hour in conversation.

RAISING FROM THE DEAD.—This was not a final resurrection of Lazarus, for the body he took up was still mortal, and therefore would pass through the process of

death again. A resurrection is not only a raising from the dead, but it also means the changing of the body to an immortal state. (See *Luke 7: 11—17. 8: 40—56*)

COMFORTING.—It was the custom among the Jews that when one of their number was in deep trouble, his neighbor would visit him and endeavor to comfort him. We hear of the three men who went to comfort Job in his afflictions. (*Job 2: 11.*) When Joseph was sold into Egypt his father, Jacob, refused to be comforted. (*Genesis 37: 35.*)

WHAT WE MAY LEARN FROM THE LESSON.

1. That Jesus has power to raise people from the dead. 2. That Christ is the author of the resurrection. 3. That we should never shrink from our duties on account of our enemies. 4. Jesus was very sympathetic for the sorrows of mankind. 5. He was always willing to use His power when God would be glorified thereby.

QUESTIONS ON THE LESSON.

1. What is the subject of this lessons? 2. Who was Lazarus? 3. What were his sisters' names? 4. In what town did they live? 5. What do you know of Bethany? 6. Near what famous mountain was this town? 7. What word did Jesus receive concerning Lazarus? 8. Why did Christ not go at once and heal him? 9. Why did His disciples wish Him not to go to Judea? 10. What was His answer? 11. How long had Lazarus been dead when Jesus went to Bethany? 12. What did Mary and Martha say to Jesus when He came? 13. How did this affect Him? 14. What did Jesus say to Martha about Lazarus rising again? 15. When did she say this would take place? 16. What was Christ's reply? 17. What did Martha say she believed? 18. For what purpose had the Jews visited Mary and Martha? 19. In what kind of a grave was Lazarus buried? 20. What remark did Martha make when Jesus told them to take away the stone from the grave? 21. What was His reply? 22. What prayer did He offer to God? 23. What did He say to Lazarus? 24. What was the result? 25. What is the difference between a raising from the dead and a final resurrection?

For Our Little Folks.

PIECES FOR RECITING.

THE VOLUNTEER ORGANIST.

The great big church wuz crowded full uv
broadcloth an' uv silk,
An' satin rich as cream that grows on our ol'
brindle's milk;
Shined boots, b'iled shirts, stiff dickeys, an'
stovepipe hats were there,
An' doods 'ith trouserloons so tight they
couldn't kneel in prayer.

The elder, in his poolpit high, said, as he
slowly riz:
"Our organist is kep' to hum, laid up 'ith
roomatiz,
An' as we hev no substitoot, as Brother Moore
ain't here,
Will some un in the congregation be so kind's
to volunteer?"

An' then a red-nosed, drunken tramp, of low-
toned, rowdy style,
Give an introductory hiccup, an' staggered
up the isle.
Then thro thet holy atmosphere there crep er
sense of sin,
An' thro' thet air of sanctity the odor uv ol'
gin.

An' Deacon Purington, he said, his teeth all
set on edge,
"This man purfanes the house er God! W'y,
this is sacrilege!"
The tramp ne'er hear a word he said, but
slouched 'ith stumbling feet,
An' sprawled an' staggered up the steps an'
gained the organ seat.

An' then went pawin' thro' the keys, but soon
there rose a strain
Thet seemed to jest bulge out the heart an'
'lectrify the brain;

An' then he bowed down on the thing 'ith
hands an' head an' knees,
It seemed as tho' he'd fallen kerflop upon the
keys.

The organ roared, the music flood went
sweepin' high an' dry.
It swelled into the rafters an' bulged out to
the sky.
The ol' church shook an' staggered, and
seemed to reel an' sway,
An' the elder shouted "Glory!" an' I yelled
out "Hooray!"

An' then he tried a tender strain, that melted
in our ears,
That brought up blessed memories an'
drenched 'em down 'ith tears;
An' we dreamed of old-time kitchens, 'ith
Tabby on the mat,
'An' home, an' love, an' baby-days, an' moth-
er, an' all that.

An' then he struck a streak of hope, a song
from souls forgiven,
Thet burst from prison bars uv sin an'
stormed the gates of heaven;
The mornin' stars they sung together, no soul
wuz left alone,
We felt the universe wuz safe an' God wuz on
His throne!

An' then a wail of deep despair and darkness
came again,
An' long, black crape hung on the doors uv
all the homes uv men;
No luv, no light, no joy, no hope, no songs
of glad delight.
An' then—the tramp he staggered down and
reeled back out uv sight.

But we knew he'd tol' his story, tho' he never
spoke a word,
An' it wuz the saddest story that our ears had
ever heard;

He had tol' his own life-history, an' no eye wuz dry that day,
When the elder rose an' simply said: "My brethren, let us pray!"

S. W. Foss.

TIPTOO'S NEWSPAPER.

[In reciting the following, the words spoken by the parrot should be given in the voice of a parrot as near as it can be imitated by the reciter.]

TRAMP and Tiptoo were friends. Tramp was a black-and-tan dog; Tiptoo a grey parrot. Tiptoo talked almost all day; Tramp barked almost all day.

At four o'clock every afternoon Tramp came into the house, walked up to his mistress, looked into her face, and waited patiently until she gave him a piece of money. Tiptoo always watched Tramp as he took the money into his mouth. Then, with a shrill shriek, she would call: "Helloa, Tramp! Four o'clock, Tramp! Buy a paper, Tramp! *Herald, Globe, Record!* Oh, my!"

This was a long sentence for Tiptoo, but Tramp always waited for the last word; then he would spring through the open window, bound down the path, across the street and into a small store.

And Tiptoo, watching intently, would cry, as he returned, bearing a paper in his mouth, "Tramp's bought a paper! Oh, my! Oh, my! What a funny dog!"

One day at four o'clock, Tramp was away with his master. As the moments passed Tiptoo became restless and excited. She hopped from one window to another, and looked in all directions for her friend Tramp.

By and the clock struck. "One! two! three! four! five!" counted Tiptoo in a loud voice. She waited a few minutes longer, and then she sprang upon her mistress' shoulder.

"*Herald! Globe! Record!*" she said; "*Herald! Globe! Record!*"

And then her mistress understood her meaning.

"Oh," she said, "so you'll buy a paper if I give you money."

"*Herald! Globe! Record!*" screamed Tiptoo, in evident delight.

"Well, take it. Don't swallow it."

Out through the window hopped Tiptoo, with the money in her bill, down the path, across the street and into the store. Her mistress watched her anxiously. "I wish I hadn't let her go," she said. "Something may frighten her."

Into the store hopped Tiptoo, and sprang upon the counter. Then, dropping the money, she called imperatively, "*Herald! Globe! Record!*"

Laughing, wondering, praising her cleverness, the shopman gave her a paper.

Clutching it firmly in her beak, Tiptoo flew down, hopped out into the street, up the path, into the parlor.

Then she flew to her perch, and rocking herself back and forth, she cried, "Oh, my! Oh, my! Tiptoo bought a paper! Oh, my! Oh, my! *Herald! Globe! Record!*"

HISTORICAL EVENTS.

FOLLOWING are the names of those who have sent lists of important events for the month of September: Mary Andrus, Tryphena Willden, May Boyle, Edgar Sudweeks, Sarah E. Stoker, Emma C. Gardner, Mary A. Ward, Mary Harper, Matilda Nilsson, LaPrelle Spafford.

EVENTS FOR SEPTEMBER.

FURNISHED BY EMMA C. GARDNER.

- 1st, 1830, The second conference of the Church was commenced at Fayette, Seneca County, New York, and continued three days.
- 1st, 1875, George A. Smith, First Counselor to President Young, died in Salt Lake City.
- 2nd, 1877, The funeral of President Brigham Young took place in Salt Lake City.

- 3rd, 1842, Some U. S. officers made an attempt to arrest Joseph Smith without legal process, in Nauvoo, Illinois; his house was searched, but he escaped.
- 3rd, 1869, Apostle E. T. Benson died in Ogden, Utah.
- 4th, 1774, The first American Congress assembled in Philadelphia.
- 6th, 1757, General Lafayette was born in Chavagnac, France.
- 7th, 1838, Joseph Smith was on trial before Austin A. King, in Davies Co., Mo.
- 8th, 70, Titus, the Roman commander, conquered Jerusalem.
- 8th, 1846, Col. Thomas L. Kane left the camps of the Saints for the east.
- 9th, 1850, The act of Congress organizing Utah Territory was approved.
- 12th, 1831, Joseph Smith removed with his family from Kirtland to Hiram, Portage Co., Ohio, where he continued the new translation of the Bible.
- 12th, 1846, The battle of Nauvoo took place. About 200 citizens defended themselves manfully against an overwhelming mob force.
- 14th, 1840, Joseph Smith, senior, Patriarch of the Church, died at Nauvoo, Ill.
- 15th, 1812, Napoleon I. entered Moscow with his army.
- 15th, 1840, The governor of Missouri made a demand on Governor Carlin, of Illinois, for Joseph Smith, Sidney Rigdon and others as fugitives from justice.
- 15th, 1850, The first branch of the Church in Scandinavia was organized at Copenhagen, Denmark, with fifty members.
- 15th, 1857, Brigham Young issued his last proclamation as governor of Utah; he declared the Territory under martial law, and forbade the invading troops to enter the Salt Lake Valley.
- 16th, 1845, The mob in Hancock County, Illinois, made an effort to kill Sheriff Backenstos. In his defense O. P. Rockwell killed F. A. Worrell, one of the mob leaders.
- 17th, 1877, The corner stones of the Logan temple were laid.
- 18th, 1839, Apostles B. Young and H. C. Kimball left Nauvoo, Ill., on their missions to England.
- 18th, 1848, Apostle John Henry Smith was born in Car-bunca, Pottowattomie Co., Iowa.
- 19th, 1811, Apostle Orson Pratt was born.
- 19th, 1881, Prest. James A. Garfield died in Elberon, New Jersey.
- 20th, 1837, The Voice of Warning was first published by P. P. Pratt, in New York city.
- 20th, 1848, The first of Prest. Young's company arrived in Salt Lake Valley.
- 22nd, 1827, The angel delivered the plates to Joseph Smith.
- 23rd, 1850, Newel K. Whitney died.
- 24th, 1845, The Saints left their possessions in the smaller settlements of Hancock Co., Illinois, because

of the persecutions, and fled to Nauvoo for protection.

27th, 1844, Governor Ford visited Nauvoo with about 500 troops.

28th, 1881, Hon. John M. Bernhisel died in Salt Lake City.

YOUNG FOLKS STORIES.

For the first time since we commenced publishing little stories written by our young friends, we have used up the supply on hand. The following stories are selected. We again invite our young friends to send us short, original stories. Do not send us copied articles, nor essays. Some very good essays on moral principles have been received by us, but we do not wish to publish these in this department.

A BEAR ABOARD SHIP.

"BEARS make good pets," said Lieutenant Clark. "When I was in the revenue service at Alaska we had one on board and he made things hum. We named him Win-eska. He used to climb to the cross-trees, going up hand over hand by the ratlins. One day he ventured out on the yard-arm, and there he stayed. We had to get a rope and haul him down. Once he vaulted over the head of our Chinese cook and went into the lockers, where he helped himself to sugar and butter. We had a tackling made for him, much the same as a harness of a pet pug, and would drop him overboard, with a rope attached, to take his bath. Once he landed in a native

boat and nearly frightened the occupants out of their wits. He was as playful as a kitten, and although sometimes he disobeyed he was never treacherous or unkind. When he was lost or hid himself, as he often did, we would look in the dark till we saw two little balls of fire. These were his eyes and gave him away every time.

AN Irishman, having accidentally broken a pane of glass in a window, was making the best of his way to get out of sight; but unfortunately the proprietor stole a march on him,

and seizing him by the collar exclaimed, "You broke my window, fellow." "To be sure I did," said Pat, "*and wasn't I running home for money to pay for it.*"

ONE day little Dora was busy at the ironing-table smoothing the towels and stockings.

"Isn't it hard work for the little arms?" I asked.

A look of sunshine came into her face as she glanced toward her mother, who was rocking the baby.

"It isn't hard work when I do it for mamma," she said, softly.

WHEN THE SUMMER'S GONE BY.

WORDS BY PARLEY P. PRATT.

MUSIC BY EDWIN F. PARRY.

1 The sun that declines in the far western sky Has rold o'er our heads till the
 2 The chang-es for autumn al-read y ap-par-A har-vest of plen-ty has
 3 As the sum-mer of youth passes swift-ly a way, And the ticks on our temples are
 4 O, when the sweet summer of life shall have fled— Her joys and her sor-rows en-

summer's gone by, And hushed are the notes of the warblers of spring, That in the green
 crowned the glad year, While soft smiling zephyrs from orchards and bowers, Bring o' dors of
 silv'ry with grey, So the fair smiling landscape and flowery lawn, Though losing their
 tomed with the dead; Then may we, by faith, like good Enoch a-rise, And be crowned with the

bower did ex-nit-ing ly sing, That in the green bower did ex-nit-ing-ly sing.
 joy from the fruit and the flowers, Bring o-dors of joy from the fruit and the flowers.
 beau-ty their glo-ry put on, Though los-ing their beau-ty their glo-ry put on.
 just in the midst of the skies, And be crowned with the just in the midst of the skies.

The Equitable Life Assurance

SOCIETY,

No. 120 Broadway, New York.

<i>Assets Jan. 1st, 1891</i>	-	<i>\$119,243,744.47</i>
<i>Business Written in 1890</i>	-	<i>203,826,107.00</i>
<i>Total Outstanding Assurance</i>		<i>720,662,473.00</i>
<i>Annual Income</i>	- -	<i>35,036,683.24</i>
<i>Net Surplus</i>	- - -	<i>23,740,447.34</i>

No company in the world can show such strength.

Before assuring your life, or investing your money, examine the Twenty-Year Tontine Policies of The Equitable Life Assurance Society of the U. S.

Policies maturing in 1891 realize cash returns to the owners, of amounts varying from 120 to 176 per cent. of the money paid in, besides the advantage of the Assurance during the whole period of twenty years.

The following is one of many actual cases maturing this year:

Endowment Policy No. 64,925.

Issued in 1871, at age 27. Amount, \$5,000. Premium, \$239.90. Total Premiums paid, \$4,798.

RESULTS

at End of Tontine Period in 1891:

Cash Surrender Value \$8,449.45.

(Equal to \$176.10 for each \$100 paid in premiums, which is equivalent to a return of all premiums paid, with interest at 7½ per cent. per annum.) Or in lieu of cash,

A Paid up Life Policy of \$19,470.

(Equal to \$405.80 for each \$100 paid in premiums.) Or,

A Life Annuity of \$633.55.

One fact is worth a thousand theories. There is no assurance extant in any company which compares with this. The Equitable is the strongest company in the world and transacts the largest business.

H. B. HYDE, President.

M. RUSH WARNER,
Manager for Utah,
07 Progress Block, Salt Lake City.

HARRY TIMMONS,
Special Agent.

Authorized City Agents

—FOR THE—



DEPOSIT STAMP SYSTEM

—OF THE—

UTAH COMMERCIAL AND SAVINGS BANK

22 and 24 E. 1st South Street.

10th Ward Co-op.,	-	cor. 8th East and 4th South
G. F. Brooks,	-	cor. 1st South and 6th East
Foulger Brothers,	-	68 K Street
Eardley & Sperry,	-	635 S. Main
Mrs. A. Butterworth,	-	cor. 3rd West and 3rd South
Wm. Stoneman,	-	444 W. 4th North
15th Ward Store,	-	340 W. 1st South
Mrs. C. Hill,	-	373 N. 5th West
H. F. Evans,	-	111 S. 5th West
H. J. Shimmiog,	-	537 N. 1st West
Frank Brantlog,	-	667 S. 4th East
Siddoway Bros.,	-	701 E. 7th South
Mrs. S. Horne,	-	cor. State and 11th South
Snarr & Sons,	-	324 W. 6th South
J. & M. Irvine,	-	759 S. 2nd East
R. H. Irvine,	-	459 3rd Street
John H. Nelson,	-	818 E. 2nd South
Arthur Frewie,	-	776 W. North Temple
A. H. Woodruff,	-	Liberty Park
John F. Coe,	-	cor. 2nd South and 3rd East
J. W. Rogers & Co.,	-	Park Terrace Drug Store
Robison & King,	-	347 West Temple
J. W. Harris,	-	210 C Street
John Brown,	-	cor. North Temple and 2nd West
C. P. Held,	-	377 6th Street
Richard Duerden,	-	Bountiful
Centerville Co-op.,	-	Centerville
Pacific Lumber & Building Company,	-	Sugar
James Neilson,	-	Big Cottonwood
George Saville,	-	Mill Creek
J. E. Robinson,	-	Farmington

5c. Deposits can be made at the Bank or with any of its agents, and when the amount reaches \$1.00 the depositor will get 5 per cent. interest thereon, compounded 4 times a year.

GENERAL BANKING BUSINESS.

DIRECTORS.—F. Armstrong, P. W. Madsen, Thomas W. Ellerbeck, Bolivar Roberts, Dr. Jos. S. Richards, Thomas W. Jennings, O. H. Hardy, M. E. Cummings, Samuel McIntyre.

13-27

CALL ON Henry Reiser, JEWELER.

12 E. 1st South Street, SALT LAKE CITY,

Where you can always find a fine selection of ladies' and gents' Gold and Silver Watches, Gold and Steel of ectacles, Chain Charms, Etc., which he will dispose of as cheap as can be had of any responsible dealer.

20 26

* Copies of the Following Pieces of *

MUSIC

Sung by the TABERNACLE CHOIR, Salt Lake City

CAN BE HAD AT

THE JUVENILE INSTRUCTOR OFFICE,

AT THE PRICES STATED BELOW.

Anthem—"Let the Mountains Shout for Joy,"	E. Stephens	10c per copy, 80c per doz
A stirring chorus and a beautiful quartette, (medium easy.)		
Anthem—"Grant us Peace, O Lord!"	E. Stephens,	15c per copy, 1.00 per doz
A quartette and chorus and a charming duet for tenor and soprano or alto, (moderately difficult.)		
Glee—"Vales of Deseret,"	E. Stephens.	10c per copy, 80c per doz
A charming piece for concert use, (moderately difficult.)		
Male Chorus—"Comrades in Arms,"	Adams.	10c per copy, 80c per doz
A fine concert piece for male voices.		
Anthem—"Song of the Morning Stars,"	E. F. Parry	10c per copy, 75c per doz
A stirring anthem with tenor solo, duet and chorus, (not very difficult.)		
"Song of the Redeemed,"	E. Stephens.	10c per copy, 1.00 per doz
Always new, though now extensively used, (medium easy.)		
"How Beautiful upon the Mountains,"	Tullidge.	
"Gathered Saints,"	E. Stephens.	Two very beautiful and effective anthems bound together.
15c per copy, 1.50 per doz		
Glee—"The Summer,"	(Yr. Haf.) Gwilym Gwent.	10c per copy, 80c per doz
A favorite Welsh glee, (good concert piece.)		

Z. C. M. I.

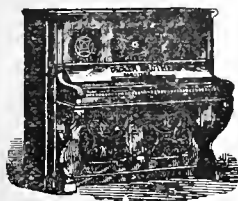
IT is well known that this famous Institution was originally organized for the Importation of General Merchandise; growing continuously, it is now the most reliable place in Utah for the purchaser of Dress and Dry Goods, Notions, Wraps and Garments; Boots, Shoes and Clothing; Carpets and Wall Paper; Groceries, Stationery, Hardware, Tinware, Crockery, Glass, Stoves, Ranges, Tools, Drugs, etc., whether the intent be to buy at WHOLESALE or RETAIL.

Main Street,
SALT LAKE CITY.

T. G. WEBBER,
Superintendent.

..... D. O. CALDER'S

Prices Reasonable.



Everything Reliable.

..... MUSIC PALACE

45 and 47 W. 1st South St., SALT LAKE CITY.

Orders by mail will receive prompt attention. 8-26

"CHICAGO SHORT LINE."

The Chicago
Milwaukee & St. Paul
RAILWAY

Is the only line running Solid Vestibuled, Steam-heated and Electric-lighted Trains Daily between Chicago and Omaha, composed of Magnificent Sleeping Cars and

The Finest Dining Cars in the World.

EVERYTHING FIRST-CLASS.

Any further information as to Rates of Fare, etc., will be cheerfully furnished by

ALEX. MITCHELL,
Commercial Agent.

T. F. POWELL,
Traveling Agent.

161 S. Main Street, - Salt Lake City. 4-27

F. Auerbach & Bro.,

Dry Goods, Fancy Goods, Millinery,
Carpets, Shoes, Etc.

Established 1864. - One Price to All.

— F. AUERBACH & BRO. —
11-27

Utah Cracker Factory,

— [HENRY WALLACE, Manager] —
Manufacturers of the Celebrated

SILVER BRAND OF FINE CRACKERS.
372 E. d South St., Salt Lake City. 16-27

FUR, PLUSH AND WOOLEN GOODS

In Great Variety. All the Novelties of the Season.
Call and Examine Style, Quality and Prices at

TEASDEL'S 4 STORES,

MAIN ST., SALT LAKE CITY. 24-26

HOME
Fire Insurance Co.
UTAH.

Paid up Capital, - - \$200,000.00.
Assets, - - - - \$310,000'00

DIRECTORS.

Henry Dinwoodey, P. T. Farnsworth, John C. Cutler
George Romney, William H. Rowe, David Eccles
Thomas G. Webber, John Henry Smith, Geo. W. Thatcher
Frank W. Jennings, Charles S. Burton.

OFFICERS.

HEBER J. GRANT, Pres't. GEO. ROMNEY, Vice-Pres't.
LEWIS S. HILLS, Treasurer. ELIAS A. SMITH, Secretary
W. J. BATEMAN, Ass't Secretary.

H. J. GRANT & Co., AGENTS
J. F. GRANT, MG'R. 11

Books, • •

Stationery,

Toys, • •

OFFICE SUPPLIES, ETC.,

WHOLESALE AND RETAIL.

Utah Book & Stationery
COMPANY,

72 Main St., SALT LAKE CITY,

DUNCAN M. McALLISTER,
MANAGER. 11

WM. DRIVER & SON,

Wholesale and Retail Dealers in
Drugs, Medicines, Paints, Oils and Varnishes.

We Guarantee the trade perfect satisfaction.
Your Orders Solicited.

WM. DRIVER & SON, OGDEN, UTAH.
24-26

THE HENRY DINWOODEY FURNITURE COMPANY,
SALT LAKE CITY.
BABY CARRIAGES, REFRIGERATORS,
FURNITURE, CARPETS, WALL PAPER.

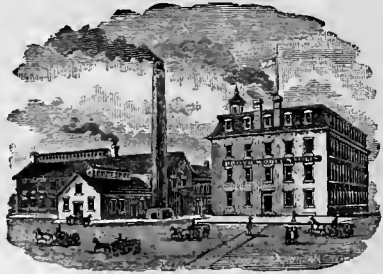
The H. A. Tuckett Candy Co
STEAM CANDY WORKS,
SALT LAKE CITY, UTAH.
Manufacturers of
FINE CANDIES for the Retail Trade.
PURE GOODS AT REASONABLE PRICES.
16-27

Wilford Woodruff, Pres't. B. H. Schettler, Ass't Cashier.
Zion's Savings Bank
AND TRUST COMPANY,
No. 63 East Temple Street, Salt Lake City,
DOES A GENERAL BANKING BUSINESS.
Pays 5 per cent interest on savings deposits. Money to
loan on approved securities at low rates of interest.
15-27

THE STATE BANK OF UTAH,
CAPITAL, FULLY PAID \$500,000.
No. 60 Main Street,
SALT LAKE CITY, UTAH.
HEBER J. GRANT, President,
WM. B. PRESTON, Vice-President,
HEBER M. WELLS, Cashier.
DIRECTORS.
Joseph F. Smith, Chas. S. Burton,
Wm. H. Rowe, Nephi W. Clayton,
Abraham H. Cannon, Frank Y. Taylor,
Spencer Clawson, Philo T. Farnsworth,
Elias Morris, Richard W. Young,
Henry A. Woolley.
Transacts a General Banking Business,
Pays 5 per cent. on savings deposits,
Compounds interest thereon quarterly,
Pays careful attention to country trade.
10-26

JOHN C. CUTLER & BRO.,
AGENTS
Provo Woolen Mills.

BLANKETS, SHAWLS, YARNS,
FLANNELS, LINSEYS.



Knit Hosiery From our
All-Wool Yarns.

Home - Made Woolen Goods,
WHOLESALE AND RETAIL.
No. 36 Main Street, - Salt Lake City.

26 R. K. THOMAS, 28 R. K. THOMAS, 30 R. K. THOMAS, 32
EAST FIRST SOUTH STREET,
SALT LAKE CITY, UTAH.
24-26



COALTER AND SNELGROVE,
THE SALT LAKE MUSIC DEALERS,
235,000 ESTEY ORGANS IN USE.
Band Instruments. Music Books. Sheet Music.
Weber and New England Pianos.
COALTER & SNELGROVE, 74 MAIN ST.
SALT LAKE CITY.